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SECTS AND HERESIES OF THE CHRISTIAN CHURCH.

No. 6. Popery.

Popery has two aspects—the religious and the political. As a religious system, it is one huge fabric of worldly compromises, in which, to conciliate a sinful world, the naked beauty of divine truth is dressed out in the meretricious ornaments of a secular vanity, and the love of show is gratified at the expense of the priceless grace of a modest simplicity. The senses are enlisted into the splendour of a service where a broken and a contrite heart would prove a useless embarrassment.

As a political system, its sole end and aim are to exalt the priest at the expense of the civil magistrate, and to make the official on the throne, do honour and homage to the official at the altar. "I and my King" is its everlasting language, but I first, and "my King" afterwards. It proceeds on the appalling assumption, that the human priesthood is of higher import than kinghood, and that he who wears the surplice has more authority in the state than he who wears the crown.

From this union of the worldly with the proud—the senses with ambition—sprang Popery and the Pope—the one, a church carnalized,—the other a priest enthroned. In the one the senses are gratified to repletion, and in the other priestly ambition is allowed to occupy the highest pinnacle of worldly pride. Beyond this corruption cannot travel, and higher than this pride cannot rise. In full development, and where public credulity renders caution unnecessary, we are here presented with one "*who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple* *of God showing himself that he is God.*" In no other instance within the scope of accredited history, did priestly pride ever exhibit a character of more practical blasphemy. It assumed equality with God, and even proceeded so far as to mimick the thunders of the Eternal.

The *early* causes of this fearful apostacy are to be found in the spirit of error which began to work under the very eyes of the Apostles. Paul deplored and reproved this spirit in several of his Epistles, but his stern rebukes are proof that even his presence and teaching could not prevent its appearance in the Church. He alludes to the spirit of these errors in Romans xiv. 4–6; 1 Corinthians i. 10–15; iii. 3, 4; v. 1, 2; vii. 1-8; xv. 12; Galatians i. 6–8; iii. 1–3; 2 Thessalonians iii. 6–11. He also foretold very distinctly, the alarming manner in which that deadly spirit would spread at a future period of the church, in 1 Timothy iv. 1–3. Peter also warned the churches of the approach and extension of this spirit, in 2 Peter ii. 1–3; iii. 3, 4. John and Jude are equally explicit, in 1 John ii. 18, 19; iv. 1–6; Jude 4, 17, 19. This spirit of unsubmissive dictation led the way in preparing for the great apostacy which, in process of time, became systematized in Popery.

But the more immediate causes—the more direct springs—of Popery, were the following:—

1. *Worldly conformity in the churches.*—"The things of the Spirit" are naturally distasteful to the carnal mind. To love God, to rely on Christ *alone* for salvation, to live in fellowship with God, to cultivate spirituality, humility, meekness, superiority to the world; and to look for riches in heaven, and not upon the earth; to be dead unto sin, and to be crucified with Christ; these, and similar graces of character, carry no attractions to a sensual world. Yet are these true glory of the church,—her honour and her strength. But when piety declined in the church, these also declined, and then arose the feeble expedient of conciliating the world. Hence, little by little, there sprang up *splendid edifices* for the professed worship of God,—*showy dresses* for the ministers,—names of honour, such as Bishop, Doctor, Saint, &c.,—and worldly distinction even in the house of God. The world entered the church, and Popery followed.

2. *The Spirit of Priestly ambition.*—Of all men on earth, God's ministers should be the humblest,—for a proud minister must be anything but a saint. The words of Christ directly condemn pride and ambition in his ministerial servants, Matt. xx. 24–28; xxiii. 8–12; Mark ix. 33–37. Appointed, as they evidently were, to be the teachers of a religion pre-eminent for its humility, it was but natural to their position and office that they should exhibit in their own persons the grace they were commissioned to enforce. How otherwise, could they expect a humble people? And of what value would have been the church if void of humility? So long therefore as this important grace was *exhibited* by the teachers, so long the church did honour to the Saviour; but when pride and the lust of power were indulged by the ministers, then godly simplicity withdrew, and Popery entered and took its place.

3. *Going beyond the Bible for authority in matters of religion.* This cause, more than all others, prepared the way for Popery. A departure from Divine authority stands inseparably associated with the adoption

of some human authority in its stead; and in process of time the authority adopted usurps the place of the authority that came from God. The Divine rule is then reduced to the feebleness of some human invention, and as mankind are always gratified by novelties, these are supplied in such numbers, and in so many forms, that the *new* ultimately gains the mastery over the *true*. In this way Popery was gradually formed,—first, by inventing a *ruling clergy*, then *infant baptism*, then *the worship of saints*—then *images*—and then a host of ceremonies and services that God never commanded, until the ghastly spectacle of a *King-Priest* completed the imposture, and Popery was matured. Had the Bible been *the sole law of the church*, Popery would have been an utter impossibility.

4. *The imposing upon the Church a Political head in the person of Constantine.*—The mistaken zeal of that Emperor inflicted an injury upon the church, from which, the lapse of fifteen hundred years has not provided a recovery. Few men have meant better than that distinguished ruler, but no one man ever so deeply wounded the church of God. *As a man*, he had an equal claim with other good men to his place and influence in the church; but as *an Emperor* he had no *status* there. God has never asked for *political rulers* in his church; but he has sought for renewed and believing *men*. Therefore, when Constantine entered the church *as an Emperor*, and employed the sword of State to advance its interests, he reduced the church to the degraded level of a political machine, and taught it to depend on the head of the State, rather than the mightier King in Zion. The political issue of this disastrous change, has ever been, to transfer the confidence of the church from God in heaven, to a feeble mortal upon earth; and to invest that poor dying mortal with an authority, which, on numerous occasions, has carried more weight than the authority of God. This awful departure from early fidelity, first aided to produce, and then to perfect Popery, and ecclesiastical history abounds with proofs that an immoral Pope has frequently exercised more power in the church than the Almighty and Everlasting God.

From such causes, nothing but corruption could be expected to proceed, hence the reign of Popery has been through all ages the reign of superstition, ignorance, and vice; and a startling momento of its appalling supremacy, is to be found in those degraded eras of crime, commonly known as "the dark ages." The sensuality of Mohammedanism, and the orgies of the grossest form of Paganism, never so depraved mankind, as this worst compound of pride, superstition, and vice, in Popery. In its unitive character it was the most perfect representation of Satannic craft, the world has ever seen.

It would require volumes to describe the awful errors, the flagrant vices, and the appalling crimes of Popery, but the history of more than a thousand years, can be given here only in outline. The idolatry of that system, its idle and senseless ceremonies, its enormous wickedness, and its unparalleled cruelties, have never yet been *fully* detailed. In truth, the picture would be too dark, and its natural colouring too frightful, for the public gaze. A few of its most prominent features, therefore, alone can be presented.

1st. *It has been an idolatrous church.*—Can this be doubted, when the following is read? It is copied from a book of Catholic devotion, entitled the *Key of Paradise*, page 369, and is a response to the priest in the service of "The Holy Mass." "I confess to Almighty God, to the blessed Virgin Mary, to the blessed Michael the Archangel, to the blessed John Baptist, to the holy Apostles Peter and Paul, and to all the saints, and to you Father, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my very great fault. Therefore I beseech the blessed Virgin Mary, the blessed Michael the Archangel, the blessed John Baptist, the Holy Apostles Peter and Paul, and all the saints, and you Father, to pray to our Lord God for me."—Or the following, page 461, on a saint's day, "Hear, we beseech thee, O Lord, our prayers, which we offer unto thee in the solemnity of blessed N., thy confessor and bishop, who worthily served thee, and, by virtue of his merits absolve us from all our sins." Also, the following, from a prayer in commemoration of an Abbot:—"Let the intercession of the blessed abbot N. recommend us; that what by our own merits we cannot, by his patronage we may obtain."

Here, other merits besides those of the Lord Jesus Christ, and other intercessors equally with him, are pleaded and acknowledged before God. Not a word needs to be added about Images, Crucifixes, Relics, &c.; here is idolatry of the most open character, avowed in the temple, in the service, and in the very presence of God. Saints are invoked, their intercession sought, and their merits pleaded, as mediums of pardon, and as grounds of hope, equally with the work of Christ the Lord. Bearing in mind that all this is practised and encouraged in the presence of the gospel of Christ, it amounts to Idolatry of the most daring kind.

2nd. *Popery has indulged in blasphemy.*—The names given to the Pope are proofs of this very heavy charge. To this day he is fawningly called "his Holiness." But in past ages he was addressed as "Our Lord God, the Pope;"—"God's Vicar-General on Earth;—"Vicar of Jesus Christ:"—"another God upon earth;"—"most holy Lord;"—"King of kings and Lord of lords;"—and these impious titles have been received by Popes, without any rebuke to the sycophancy that indulged in the blasphemy. It is not inconsistent with either modesty or candour to say, that men who would consent to be so flattered, contributed proof that they were, as a body, the beast that rose up out of the sea, "having seven heads and ten horns, * * * and upon his heads the name of blasphemy." Revelations xiii. 1.—It is not possible to conceive of blasphemy greater than that of a Roman priest—by name a Pope, or whatever else—who would suffer himself to be called, "Our Lord God, the Pope." Arrogance can reach no higher absurdity, and impiety cannot sink to a lower depth.

3. *Popery has been guilty of appalling cruelties.*—So recently as 1816 a Romish version of the Bible was published in Ireland under the patronage of the Irish Bishops, who pronounced the "Notes" to be "valuable annotations, according to the interpretations of the Catholic Church." Under Revelation xvii. 6, the note runs thus, "When the Church of Rome puts heretics to death, and allows their punishment in other countries, their blood is not that of the saints, *nor is it to be any more accounted of than that of thieves, man-killers, or other malefactors, for*

the shedding of which, by the order of justice, no commonwealth shall answer." This is but a re-assertion of the cruel doctrine taught by the Romish translation of the New Testament at Rheims in 1582, and plainly proves that the modern Papist is but a reproduction of those who rejoiced at the flames of an "*auto-da-fé*," authorized by the priests of the Holy Inquisition. On this demoniacal principle Pope Innocent III. coolly planned the destruction of the Waldenses, and Pius V. the Protestants in France. The last-mentioned priest counselled the king of France, in 1569, to "destroy all the enemies of the church, to tear them up by the roots, and not to allow the smallest fibre of a root to remain." Such was Popery in the past, and being "infallible" such must it ever remain so.

4. *Popery has indulged in awful vice and immorality.*—Over much of this charge, a veil must ever be drawn from regard even to public decency. The celibacy of the clergy, the monastic system, the nunneries, and the scandalous trade in indulgencies, have combined in various ages, to pour upon various countries a perfect flood of vice, profligacy, and insolent sensuality. "The history of the age" says D'Aubigné, "swarms with scandals. In many places, the people were delighted at seeing a priest keep a mistress, that the married women might be safe from his seductions."—(*History of the Reformation*, Book i. chap. 3.) What, under such circumstances, could society be but a sink of iniquity, a stagnant pool of vice and immorality? The papal world was one huge scene of corruption, where virtue made a man the butt of ridicule, and the fear of God exposed him to the loss of life!

It is with deep humiliation and sorrow that this representation has to be made of a religion professed by 150 or 200 millions of mankind. Very much more gratifying it would have been to abate the tone of censure, and to relieve the colouring of a picture so dark. It is far from pleasurable to write of a plague, or to enter on record the woes and agonies of a universal pestilence. Yet Popery has had its exceptions—some of them too of a noble order. It is, however, a poor argument for a church, when its honour or its claim, depends on exceptions. A Fenelon fails to redeem the enormities of a Borgia,—and a Madame Guyon avails nothing for a church that produced a Queen Mary, and a Catherine de Medici.*

W. S.

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* Catherine de Medici, accompanied by the King and his younger brother the Duke of Anjou, repaired to a balcony of the Louvre, to await, amid the stillness of the night, for the tocsin of the Palais de Justice, whose sound was the preconcerted signal for the massacre to begin. Never, surely, did another mother lead forth her wretched sons to feast their ears with such a fearful sound. The King shook with terror, drops of sweat stood upon his brow, and feverish tremors agitated his frame. He gave the fatal order. * * * At two o'clock on the morning of Sabbath, the 24th of August, 1572, the tocsin of St. Germain de l'Auxerrois sounded the knell of the Huguenots [Protestants] of France. It was the signal for that massacre to begin, which, ere it closed, had, according to Péréfixe, a courtly historian, sacrificed 100,000 of the best subjects of France, and depopulated some of its fairest provinces.—*France and her Martyrs*, page 209.

PAUL'S PROOFS OF CHRIST'S RESURRECTION.

BY H. WATTS.—GOLCAR, HUDDERSFIELD.

"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures," &c.—I Cor. xv. 1, 8.

HERESIES from the earliest times have sprung up in the visible church of Christ. That institution which might have been supposed, above all others, to be free from error, has been too frequently the source from whence it has spread. But the question may be put, why do these heresies spring from such a quarter? The answer is, simple men, destitute of vital godliness, possessing the form of it, but not the power, have for reasons of their own "crept into the church," as Jude says, "unawares;" and for a time they walked as if they were religious. What could the church do? Its members could not read the heart; they could only judge by present fruit; so in the absence of anything that might be said against their character and professions they were received into full communion, and were charitably counted as the Lord's people. But bye-and-bye these characters proved, by their secret or bold denial of God's truth, and by their substitution of soul-destroying heresies in its stead, to be "foxes among the vines;" "tares among the wheat," and "wolves in sheep's clothing." As error spreads, generally more rapidly than truth, great mischief has ensued, party spirit has been manifested, and the church has been torn and split up by contention and strife. For example, what heresy could be more deadly than the denial of the resurrection of Christ? This is the basis of the Christian's hope. Take it away and he has nothing to lean upon; all the articles of his belief then are mere shadows. "If Christ be not risen, then is our preaching vain, and your faith is also vain." Yet this deadly heresy began to be entertained by some members of the Corinthian church; and Paul found it necessary to combat the evil at the outset. In the words of this chapter, he asserts that the doctrine of the resurrection of Christ is a fundamental article of the Gospel that he had preached; and then proceeds to give demonstrative and undeniable facts, to prove that Jesus rose from the dead.

The apostle lays the foundation of his argument, by asserting, "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." Paul, as a minister of Christ Jesus, had but one gospel to preach, and this he preached alike to all. He had not one gospel for the rich, and another for the poor; one for the learned, and another for the illiterate; one for the saint, and another for the sinner. Neither was his gospel a changeable gospel. Paul knew that the gospel, as he had received it, was just what it should be; that to alter it in any way would only be to corrupt it; to make it useless to the sinner, and dishonouring to the Saviour. His language with regard to it was plain and decisive. "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." As this was his view he could write to the Corinthians, "I declare unto you the gospel which I preached unto you." That he had preached *then* he would preach *now*. He had found out no "new light" that would eclipse the old. Five years had elapsed since he preached to them, but the lapse of that period found him still rejoicing in the unchangeable truths of God. While he continued with them for a year and a half, the gospel had "free course, and was glorified;" and thus was he made the instrument of first planting a church at Corinth. During his long absence he had found the truths that he had declared to them to be his support and consolation, and the power of God to the salvation of others. He saw, therefore, no reason for a change, and reminded the Corinthian professors that they had received this gospel and stood in it, intimating that there was no standing ground elsewhere; and that to deny the doctrine of the resurrection, was to deny what he had preached, and they had professed. The phrase "wherein ye stand," implies that the body of the church had not fallen into this awful heresy, but of some the apostle is doubtful, because he adds,—"By this gospel ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." Salvation is only found in the belief that Christ hath died and risen again. These are saving truths, and all who deny them will be lost. If, therefore, these Corinthians did that—if they forgot what Paul had preached, and they had professed; then they would prove to be great backsliders or apostates; their belief would be proved to be a vain one, and not the true faith of God wrought in the heart by the Holy Ghost.

Having laid this foundation, the apostle proceeds with his proofs of Christ's resurrection. "For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures." The doctrine of the death and resurrection Paul received of God, immediately after his conversion; he, therefore, preached to them these fundamental truths first. This course was necessary. In our day these truths are so commonly received, that few preachers think it necessary to prove them. But it was not so in apostolic times. To talk of the resurrection of the body was, according to the notions of the heathen world, to talk about that which was most marvellous and even absurd. That the soul might prove immortal was an allowable tenet—but the resurrection of the body was regarded by most as an impossibility. How important then was it to prove that Christ had died, and then burst the barriers of the tomb! That Christ died was a well known fact; few disputed it; the proofs were beyond contradiction; and in proclaiming it the apostles had easy work. That he "died for sinners" could only be proved by the truth of his resurrection. To show that this was "according to the scriptures" would dispel the prejudice of the Jew; to prove it by fact, would undermine the scepticism of the Gentile. The apostle did both, quoting all the predictions in the Old Testament relating to the Messiah and his work; and through the medium of numerous witnesses, at-testing that according to those scriptures the third day he rose from the dead. He reminds them that he was "first seen of Cephas, then of the twelve." Cephas, or Peter, was that apostle who with another disciple on the summons of Mary Magdalene, ran to the sepulchre. After this he saw Christ alone, and at least on two other occasions. To the apostles, called "the twelve," Christ appeared, when they were all, save Thomas, locked in a room, and gave them his peaceful benediction. And again when eight days had elapsed, to satisfy the incredulity of the absent and unbelieving Thomas, Christ again appeared, and shows his wounded hands, and feet and side. After that, says the apostle, "he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep." Some have supposed that this exhibition took place at Jerusalem, but this is improbable; most likely it was at Galilee, for Christ had declared in Matthew, "But after I am risen again I will go before you into Galilee." To a mountain in Galilee he went, according to promise; and as this district had been the chief scene of his labours, no doubt he would have there a considerable number of followers. Here then was an incontestible proof of the Saviour's resurrection. Such united testimony could not be gainsayed. Such occular demonstration on the part of so many prevented the possibility of a deception of the senses. And what was of great consequence, the apostle affirms to these Corinthians, who could have every opportunity, by personal examination, of putting his assertions to the proof, that "the greater part" of these five hundred witnesses were then living who had seen Christ after his resurrection. The rest of the "five hundred" original witnesses had "fallen asleep" in Jesus, but these remained to testify that there had been no deception in the matter. The apostle next tells them that he was "seen of James," the son of Alpheus; then he was seen of "all the apostles" on several occasions prior to his ascension. "And last of all," says the apostle, "he was seen of me also, as one born out of due time." The allusion is doubtless to his remarkable conversion, when Jesus of Nazareth appeared to him in person, on the road to Damascus, to make him an apostle to "bear his name before the Gentiles, and kings, and the children of Israel. Thus, "as one born out of due time," he could give his personal testimony to prove the verity of Christ's resurrection.

These truths receive additional support, when we consider that these witnesses had no selfish motives to prompt them to unite together to propagate such a doctrine if it were false. For preaching it, they were scorned by the world, persecuted by the hostile Jews and the secular power, deprived of their earthly comforts, torn from their dearest associations, compelled to flee to the forests, rocks, and mountains for shelter; treated as outlaws, insulted everywhere by the mob, and sometimes given up to the most fiendish tortures and the cruelest of deaths. Yet they willingly thus suffered and died, rather than deny a doctrine they knew to be true. They expired in the greatest agonies, yet singing the praises of a risen Jesus. Thus, ye noble men and godly women, did ye bear testimony to a glorious doctrine that millions have since experienced to be true!

Reader, ponder well the testimony of these precious witnesses. It will stand against all the scepticism of the world—none can overturn it. But art thou a living witness thyself of the resurrection of Jesus? Has Jesus ever shone into thy heart? Canst thou testify by thy inward experience that thou knowest him to be a risen Saviour? If so, the time shall come when thou shalt see him face to face, but not as he was on earth shalt thou see him, but as he is in heaven, seated on the throne, and robed in celestial majesty. The time is coming when all doubt shall be settled; when all scepticism with regard to the resurrection of Jesus shall be buried in an everlasting grave; even the time when Christ shall come again, with power and glory; for then every being in the universe shall acknowledge that "the Lord is risen indeed."

ON THE EVIL OF MIXED MARRIAGES.

BY JOHN BROWN, A.M., CONLIG, NEWTOWNARDS, IRELAND.

THE history of the church in all ages proves, that mixed marriages necessarily lead to corruption. The unnatural union between "the sons of God" and the "daughters of men" was the first step towards the general apostacy, which prepared the way for the Flood; and the tendency of such unhallowed unions in every age has been the same. For this reason the children of Israel were strictly forbidden to join in affinity with the heathen: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee. * * * And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and *make thy sons go a whoring after their gods.*" "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. *For they will turn away thy son from Me, that they may serve their gods.*" "Did not Solomon, king of Israel, sin by these things? Yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: *nevertheless even him did outlandish women cause to sin.*" Exodus xxxiv. 16; Deuteronomy vii. 3, 4; Nehemiah xiii. 26, 27. In these passages, marriage is prohibited, between the children of Israel and the heathen, and not only so; but the reason of the prohibition is given, viz., its tendency to withdraw the people of God from His service. And if this was a good reason *then*, it is equally a good reason *now;* for every day's experience proves, that the same danger attends mixed marriages still—it is still true that "evil communications corrupt good manners," and the Lord therefore guards His people against the *effect* by disallowing the *cause*.

In 2 Corinthians, vi. 14, Paul delivers a very solemn injunction to Christians, to separate themselves from all worldly connections:—"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an unbeliever?" It is admitted that the apostle here speaks of church-communion rather than marriage; but all unnecessary communion with the world is implied. The Lord's table is not surely the only place where we should separate ourselves from the world. If we ought to shun evil company in general, it cannot certainly be lawful to enter into the most intimate relation on earth with those who love not our Lord Jesus Christ. A child of God and a child of the devil, voluntarily becoming "one flesh," is incongruous in the extreme. This language may be considered harsh; but it is only calling things by their right names—between a child of God and a child of the devil there is no medium.

But in 1 Corinthians, vii. 12–16, 39, Paul lays down the Christian law of marriage with such precision that it cannot be innocently mistaken:—"If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or, how knowest thou, O man, whether thou shalt save thy wife? * * * * The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." In these words the apostle teaches us—

First, That the marriage of unbelievers is lawful, marriage being the appointment of God for the benefit of *man*. "Marriage is honourable in all"—in all men and in all respects. Heb. xiii. 4.

Secondly, That in the case of those who have been married in unbelief, the subsequent conversion of one of the parties does not dissolve the marriage contract. Should one of the parties afterwards believe in Jesus, the marriage is not thereby rendered of none effect. The believing Corinthians appear to have had some doubts on this subject. As Ezra commanded those who had married heathen wives, in his day, to put them away (Ezra x. 13); as the apostle taught that Christians should have no familiar intercourse with the heathen (2 Cor. vi. 14–18), and as the Corinthians probably well knew that he disapproved of mixed marriages, it was natural for them to inquire whether they could lawfully live with their unbelieving partners. Paul therefore removes their scruples, by showing that those who are *already* married are to abide in this relation; and that, as the believing party could not be said to violate the Christian precept in entering the relation, both being then in unbelief, so he is not guilty of sin, by remaining in it after conversion. The marriage union is "sanctified" to the believer in such a sense as to render his offspring legitimate, and prevent the necessity of a separation between the husband and the wife. (v. 10–14) The apostle teaches—

Thirdly, That in such cases, the believing party ought to labour for the conversion of the unbeliever. "For what knowest thou, O wife, whether thou shalt save thy husband? or, how knowest thou, O man, whether thou shalt save thy wife?" (v. 16.) Peter gives an exhortation to Christian women to the same effect:—"Likewise ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversion of the wives" (1 Peter, iii. 1.) These wholesome exhortations, we are aware, have sometimes been sadly perverted. Not only have they been construed into a permission to a Christian woman voluntarily to place herself in marriage relation to one who does not obey the word; but we have known some to make a virtue of entering into such a union with the view of becoming instrumental in the regeneration of the unconverted party, as if the end could justify the means, so as to render it proper for us to do evil that good might come. But in such cases, as might be expected, the consequence is generally the reverse, viz., the apostacy of the professor. Nothing better could be expected to come of such a gross perversion of the word of God. To put such a construction on the apostolic precept is a perfect abuse of language. Is an exhortation to a *married* woman to seek the conversion of her ungodly husband to be understood as a permission to an *unmarried* woman to marry an ungodly man? Certainly not. Peter's exhortation implies the possibility of those who are *already* married so walking together, that the one may become the means of the other's conversion; but it gives no license, far less encouragement, to a child of God to become "one flesh" with a child of the devil! In such a case were the banns of matrimony proclaimed in plain terms, all Heaven would blush, and all hell would triumph. No,—the apostle's argument leads to an opposite conclusion, and that is—

Fourthly, That while a Christian woman may lawfully dwell with an unconverted husband, "as long as her husband liveth"—and that while in the event of his death, "she is at liberty to be married to whom she will"—yet there is one indispensable limitation—he must be "only in the Lord," (verse 39) i.e. he must be a converted character, for such is the meaning of the phrase, "in the Lord," "in Jesus," or, "in Christ." Of this take the following examples:—"I commend unto you Phebe, our sister, which is a servant of the church which is at Cenchrea; that ye receive her *in the Lord*, as becometh saints." "Greet Priscilla and Aquila, my helpers *in Christ Jesus*." "Greet Amplias, my beloved *in the Lord*." "Salute Urbane, our helpers *in Christ*." "Salute Appelles, approved *in Christ*." "Receive (Epaphroditus) *in the Lord* with gladness; and hold such in reputation." (Romans xvi. throughout, and Philip ii. 29) In all these instances, to be "in the Lord" or "in Christ," is equivalent to being a true Christian, for the apostle says, "If any man be in Christ, he is a new creature." Such is the character of the party whom Paul allows a Christian to seek in marriage; and he considered himself bound by the same rule. "Have we not power," says he, "to lead about a sister, a wife?" (1 Corinthians ix. 5) As he leaves the woman "at liberty to be married to whom she will," provided she chose a husband "in the Lord:" so he claims "authority to lead about a wife," provided she be "*a sister*," but as 1 Corinthians ix. 5 implies that he had no "authority to lead about a wife" unless she were "*a sister;*" so 1 Corinthians vii. 39 implies, that she was not "at liberty to be married, unless to a man "*in the Lord.*" But the apostle's language we think also implies,—

Fifthly, That *where the case is clear* no Christian Church ought to tolerate such a gross violation of the law of God. If the apostle grants no "liberty" to a Christian professor to be married out of the Lord, neither should *we*. The duty of a Christian Church in relation to those that openly transgress this commandment appears to us to be sufficiently clear; and if a church neglect to exercise discipline in such a case, she is chargeable with suffering sin upon a brother. It is perfectly possible, however, that a man may marry *in the church*, and yet not marry "*in the Lord;*" for though none but regenerate persons ought to enter the Church of God, yet we too often have painful evidence, that persons whose hearts are not right with God, find their way into the purest churches on earth. In such a case, however, as the church must regard both parties as being "in the Lord," so long as the character of the hypocrite has not become publicly manifest, she cannot consistently object—the matter must be left with their own consciences. But in the event of a church member marrying *out of the church*, we think the church ought to ascertain the christianity of the other party; and retain the member in fellowship *only* on finding evidence, that the professed brother or sister is marrying "in the Lord."*

Were the attention of Christian Churches more directed to this subject, we believe we should see a more marked separation between the church and the world, and we doubt not the discipline might be blessed in this case, as well as in others, to the souls of such as might incur censure. We once knew of a woman being excluded from a church for committing this sin, and we are glad to state that her exclusion was the means of *her husband's conversion*. We need not say that the church was overjoyed to receive both into her fellowship, on a profession of repentance towards God, and faith towards our Lord Jesus Christ; the woman being restored on acknowledging her sin, and her husband being baptized as a new convert.

* It is desirable that Baptists should unite in marriage only with Baptists; but this ought not to be made imperative. A Christian is at liberty to be married to whom he *will* (only in the Lord) and we have no right to abridge this "liberty." The only thing that God makes indispensible is *grace*—all other things must be left to the prudence of the parties concerned.

THE JEWS IN GREAT BRITAIN.

(From the Westminster Review.)

IF we look to the number and state of the Jews in Great Britain at the present moment, we shall find considerable difficulty in arriving at any very definite statistics. Nevertheless, from certain congregational lists, it may be inferred, that the number of Jews in Great Britain may attain to something like 40,000, of which, perhaps, some 25,000 live in London, and the remainder in other parts of the United Kingdom. Their numbers some years ago were calculated at 30,000, but immigration has largely contributed to their subsequent increase; though, of late, it would seem that a large number of Jews also emigrate to America and California. Taking everything into account, we are not inclined to think that the number of Jews in the two islands amount to 40,000, but should not feel surprised were it stated at a little over 30,000. It must be admitted that a great inequality of condition is to be found among the English Jews, in spite of their universal and truly most remarkable history. But this is no doubt partly due to the influx which we have mentioned, of very poor Jews from Germany and Poland. An attempt at a rough classification has been made, giving as a result upon 25,000, an upper class of 5,000, a middle class of 8,000, and a lower class of 12,000. In 1853, they had forty-one registered synagogues; the rule being that whenever ten male adults can regularly attend service, a synagogue may there be erected. Of course many new synagogues have been registered since 1853, and amongst others one at Birmingham, one at Edinburgh, and one at Glasgow.

The avocations of the British Jews are multifarious. We find among them lawyers, physicians, merchants of every shade, goldsmiths, watchmakers, glass manufacturers, cigar makers, tailors, shoemakers, and men of other callings. It is a curious fact that many Jews, especially Polish Jews, take to the trade of glazier.

The Jews are very remarkable for their domestic affections and the attachment which exists between parents and children. But the circle of Jewish affection is apt to be restricted. It is not uncommon to find a Jewish bagman who, in his home circle, is a pattern of all the virtues in regard to both his relatives and friends, is, nevertheless, outside that circle, hard, cold, and callous. The lower class of Jews, though always distinguished for more than average ability, was, until very recently, extremely uneducated. But the wealthier Jews have made very noble efforts to educate and to maintain their poor. The providence and charity of wealthy Jewesses will, we do not hesitate to say, stand in favourable comparison with any class for devotion and philanthropy. Indeed, Jewish charity, in an economical point of view, is certainly excessive; and the more enlightened Jews are beginning to see it in that light, inasmuch as it tends to beget an undue spirit of dependence in the poorer members of the community. Still it must be acknowledged, that charity to the poor and a spirit of justice are among the more conspicuous virtues of the Jews.

He who, with competent qualities for the task, should undertake to set forth a history of the Jews from the date of the Christian era, without partiality and favour, and in all its fulness and romance—the grandeur of their moral qualities, their constancy, courage, love for one another, their devotion to a creed, eclipsed by a higher civilisation, their supreme sense of justice, and reverence for law, their versatility and capacity for all the higher achievements in science, literature, and art,—he who could adequately set forth the sufferings of such men and their gradual triumph over every conceivable obstacle, would doubtless transmit his own name to a late posterity.

Page for the Young.

BIBLE DICTIONARY FOR YOUNG PERSONS.

BOOK OF THE PROPHET JONAH.

JONAH is the oldest of the known prophets, and is believed to have delivered his prophecy 862 years before the coming of our Lord. He was of the tribe of Zebulon, and born at Gath-hepher. He is mentioned in 2 Kings xiv. 25, and his native place is described as a part of the lot of Zebulun in Joshua xix. 13.

Jonah was commanded by God to go to Nineveh, "that great city, and cry against it." This was the renowned metropolis of the great Assyrian kingdom, and took rank among the most ancient cities of the world. According to Genesis x. 11, it was founded by Asshur, the second son of Shem, and consequently a grandson of Noah, in or about the year 2218 before Christ; and it would be above thirteen hundred years old when Jonah was commissioned to prophecy against it. At that period it was "an exceeding great city of three days' journey." (chap. iii. 3) As a day's journey is understood to have been twenty miles, Nineveh was sixty miles in circumference, or in other words it would take three days, at twenty miles a day, to walk round it. Its walls were 100 feet high, and wide enough for three chariots to ride abreast, and on these walls there were 1,500 towers, each 200 feet high. At the time of Jonah's visit it contained more than 120,000 children, (chap iv. 11) and its entire population is thought to have been nearly or quite one million of inhabitants. It was a wealthy commercial city, very proud, and therefore very wicked. At Jonah's prophecy the people repented, (chap. iii. 5–10) but they soon returned to their wickedness; for Nahum, who prophesied fifty years after Jonah, denounced its utter destruction in very alarming terms. See Nahum iii.; also, Ezekiel xxxi. God did not forget the pride and insolence of these Assyrians against his own people the Jews, (Isaiah xxxvii.) and in the end He avenged their wickedness upon their own heads.

The book of Jonah teaches us first, the folly of attempting to flee from God;—second, the wonderful power of God in the means he employs to punish the disobedient—he "prepared a great fish to swallow up Jonah," (Matthew xii. 40)—third, that true repentance in a people will turn away the Divine anger,—and fourth, that how great soever a city or a people may be, God will assuredly overthrow them if they continue in sin. (Proverbs xiv. 34)

Those of our young friends who have within reach Mr. Layard's book on "The buried city of East-Nineveh," should by all means read it.

Correspondence.

DUTY—FAITH.

To the Editor of the Primitive Church Magazine.

SIR,—In reading Dr. Owen's work on the display of Arminianism, I was forcibly struck with the pointed manner in which he enjoins the obligation of sinners, as such to repent and believe in Christ. I was then led to examine the exposition of Calvin, on the words of Christ, "Repent ye, and believe the gospel." (Mark i. 15) The same thing struck me again. I then resolved to search Dr. Gill's exposition of (Acts xxvi. 20) "that they repent," &c., and the same thing struck me again. Upon this I felt wishful to make some inquiry into the history of the doctrine, that it is not the duty of a sinner, as such, to repent and believe, evangelically.

And now I put it to the readers and correspondents of the *Primitive Church Magazine*, in this form, can you refer me to any published confession of faith, either of Protestants generally, or Baptists particularly, in which it is held forth as a part of their creed, that it is not the duty of a sinner, as such, to repent and believe the gospel?

The question is strictly historical.—Your's truly,

T. DAWSON.

Liverpool, March 18, 1864.

MUSICAL INSTRUMENTS IN DIVINE WORSHIP.

To the Editor of the Primitive Church Magazine.

DEAR SIR,—Having seen in the March number of your Magazine a question asked, what year organs and instrumental music were introduced into Dissenters' chapels, and is it agreeable with the New Testament church? I beg to say, that when I was a young man, there was not a single organ in a Dissenters' place of worship in this part of the country, and I am not aware that there was one such heard of. I don't know the exact year, but it must have a very recent date, for I am not yet 60 years old. There had been smaller instruments used in chapels.

I have been versed in music from my youth up, so that I have an ear for harmonious music, whether by organ or other instruments, or by the vocal choir. But in examining the New Testament, I see that spiritual worship is required. Our Lord said (John iv. 23, 24) "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth." He, having appeared on earth, as the head and representative of his people, being about to usher in the new, *i. e.* the gospel dispensation, when he had finished transgression by the sacrifice of himself, and thereby brought to an end all the types, and shadows and ceremonial performances of which he was the antitype; who will dispute the authority of our Lord Jesus Christ to prescribe rules for the worship of God? Who so well qualified as he, seeing he knew what means the Father had appointed in which to communicate his grace and sympathy to his church, that therein he might be glorified?

The New Testament church adhered closely to the rules which the Saviour had just given. In assembling for worship, they preached, they prayed, they sung. And what divine approbation was given (Acts iv. 31) "And when they had prayed the place was shaken where they were assembled together." And (1 Corinthians, xiv. 15) "I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also,"

If the church would observe the New Testament church order and form of worship, we should have less wooing for worldly pomp and fame, and more harmony of spirit and sentiment. There is neither precept, precedent, nor example in the New Testament, for the church to use musical instruments in worship.—Yours, &c.

Richard Pickup.

Lower Change, near Bacup,
March 18, 1864.

Reviews.

Puritan Divines. Clarkson's Practical Works. Vol. 1. Edinburgh: James Nichol. London: James Nisbet & Co. Dublin: W. Robertson. 510 pages.

David Clarkson, B.D., the first volume of whose works is now before us, was an eminent man in his day. He was born at Bradford, in Yorkshire, in 1621, and died in 1686, at a good old age, though short of the usual term of human life. Dr. Bates, who preached his funeral sermon, describes him as a man of sincere godliness and true holiness. He was remarkably modest and humble, and though a man of superior learning, he kept himself in the back-ground among his cotemporary divines. He was tutor to the celebrated Dr. Tillotson, afterwards Archbishop of Canterbury, and after being ejected from Mortlake, in Surrey, he was chosen co-pastor with the famous Dr. Owen, and died as successor to that great man. He was a man of great solemnity and weight in prayer, and as a divine, was equalled by very few among the Puritan Divines of his own period.

The present volume is one of rich divinity, and of sound practical principles; and it has a recommendation about it that few, if any, works of that period, possess, and that is, in its style. The author had a better command of language than any other divine of his own day; hence his thoughts are clothed in terms, both clear and pointed. How, when a heavy verbosity ruled around him, he could venture on a style so beautifully terse and compact, is a perfect marvel; but it proves his superior scholarship, and shows how possible it is for a man of genius to rise above the level of ordinary phraseology.

But Clarkson's Divinity is also equal to his scholarship. He was a sound Calvinist,—one indeed of a somewhat higher type than many of his own age,—but he never lost sight of practical goodness, in his desire to maintain an orthodox consistency. In this respect he takes a first rank among the Puritan Divines. The following extract, which is all we can give, will convey a very clear idea of the sound, practical divinity of this eminent man:—

> "That you may live and die in the faith of Christ, in the faith once delivered unto the saints, *i. e.* in the truths of Christ; that you may be constant and immoveable, not tossed to and fro, not carried about with the error of the wicked, the prevailing delusions of the times; that you may not be carried down the stream of error, the waters which the dragon vomits (Revelations xii. 15) take this golden rule; "Receive the truth in the love of it" (2 Thessalonians, ii. 10.) If you would continue in the truth, and have the Lord establish you in it, love the truth for itself, and love it above all inferior respects whatsoever. He that loves not, espouses the truth for some sinister advantages, out of sustom, for applause, to avoid censure, &c., when these cease, will divorce the truth, and embrace any error that will comport with these respects. This is the great reason of the unfaithfulness of these times; why do many relinquish, disclaim those truths, which they formerly held, maintained, professed? Why, they did not love the truth for itself, but for some base respects; they never were in love with the beauty of truth, but only its garb, its dowry; and therefore when error comes in a garb more pleasing to carnal minds, with a dowry more advantageous to their base hearts, these wantons will entertain the truth no longer, but embrace error, in the room thereof. He that loves truth only for applause, will embrace error when it is more plausible. He that receives the truth only or principally, because it is generally received, will change his opinion when the times change." Page 240.

These works of David Clarkson will be in three volumes, and they promise to add much sterling value to this series of Puritan Divines.

A Manual of Bible Truth, with Questions for Catechetical Instruction. By Samuel Green, author of the "Biblical and Theological Dictionary for Bible Classes," &c. London: Elliot Stock, 62, Paternoster Row. Manchester: Fletcher & Tubbs. Leeds: Hamer. 155 pages.

Mr. Green is already favourably known as an author, and his useful labours on behalf of our "Bible Classes, Sunday-school Teachers, and young Christians generally," have been such as to confer honour upon him as a minister in Zion. He has worked hard for these important classes, and supplied them with valuable materials for the discharge of their duty.

This little volume will add to the author's reputation. It contains twenty-two chapters, five of them "on God and the invisible world;" ten "on man as fallen and as redeemed;" three on "religious and moral duties;" two on "the church of Christ;" and two on "the last things," *i. e.* on Death and Judgment. These again branch out into various parts of the general subjects, with appropriate propositions, or statements of doctrine, and these, are frequently supported or illustrated by scripture quotations.

We differ wholly with a brief notice of this work that appeared a week or two since in *The Christian World*, and regret that such flippancy should have found a place in those columns. The writer appeared to be set on finding fault; and as this is a vice very cheaply gratified, *The Christian World* indulged itself to the full. With that ill-natured notice before us, we do not hesitate to say of this book that it is a most useful production, and should be in the hands of all who take an interest in the scriptural education of the young.

BRIEF NOTICES.

The Lost Child. A True Story. London: Emily Faithfull, Printer and Publisher in Ordinary to Her Majesty, Prince's Street, Hanover Square. Price 3d. 15 pages.—This is a touching little story in verse, and is well adapted to caution parents against taking children up the dangerous ascents of Snowdon, and similar mountains.

Will Christ return to reign in person on the earth? London: E. Stock, 62, Paternoster Row. Price 2d. 15 pages.—The author of this tract has taken pains to show that Christ will *not* come to reign in person on the earth. Let those who think he will come read this tract with care, and then form their own conclusions.

Christian Communion. A Reply to Robert Hall, on "Open Communion." By G. GREENWELL. London: Hall & Co., 25, Paternoster Row. Price 1s. 84 pages.—Mr. Greenwell fairly grapples with the giant of loose communion, and joins issue with him on all the main points of his seductive reasoning. He meets him boldly and manfully; and frequently makes him look like one conscious of defeat. With a slight exception or two we commend this well written pamphlet to our readers, in the hope that they will aid in its circulation among the churches.

The Act, Subjects, and Doctrine of Baptism. By Thomas H. Milner, Edinburgh. 24 pages.—In this tract there is much that is valuable, and should be widely circulated. The "Doctrine" will require to be read with care.

A Voice from Santiago; or, The Santiago Calamity, and its Lessons. By R. W. Overbury. London: E. Stock, Paternoster Row. 12 pages. 1d.—This is a wise and cautious improvement of the dreadful calamity at Santiago, a few months since. It should be circulated throughout the whole kingdom, and carefully read by both old and young.

Intelligence.

SAXONY.

BELOVED BROTHER WOOLLACOTT. With the following you will have a brief statement of my labours since the middle of December, when I sent in the last report.

On Saturday, the 19th of December, I was engaged with the necessary preparation for the Lord's day; on the same I preached in the forenoon and in the afternoon. Between the two services taught the Sabbath-school. The following days were engaged in various ways, and besides this also in writing a pamphlet on *Religious Liberty*, showing its true nature, its special rights, its great advantage, and its sure obtaining.

December 25th, Christmas-day, preached in the morning on the Birth of Christ, in the evening on the Great Mystery of Godliness, "God manifested in the flesh."

The Lord's day following, the last Sunday of the year, preached in the morning on the Immutability of Jehovah; in the afternoon, as usual, the Sabbath-school took place, which was this day very well attended not only by the children, but also by their parents and the members who had been invited, because of an *Examination* which I held with the little ones. During the last year I had taught them, somewhat detailed, the *Life of Jesus Christ* from his birth to his ascension. I questioned the children in various ways concerning it above half an hour; but each question they answered. All the adults present expressed their astonishment at the answers and learning of the children, who, when first I got them knew very little, many nothing at all, about the Saviour. After the Examination had taken place each child got a little present, which consisted of books, &c. There were above eighty children present, but usually I have about forty.

Wednesday, the 30th, I went on a journey—first to Harsdorf, where I preached in the dancing-hall to a large number of people the Godhead and Manhood of Jesus Christ. The following day travelled, walking over large fields of snow and ice to Bitterfeld; there I attended a small conference of our brethren and engaged with them in a prayer-meeting at midnight. With the Lord, and under his blessing, we concluded the one year and commenced the other.

1864.—On the 1st of January, preached on the words, — "He thanked God and took courage." (Acts xxviii. 15)

Lord's day, the 3rd, preached forenoon and afternoon in Halle, taught the school and served at the Lord's table. During the whole of this first week in the month we had *prayer meetings* each evening to pray especially for the coming of God's kingdom. In these meetings I gave each attendant full liberty to pray; and not only the members prayed often, one after another, but also many of the congregation who attended cried for mercy, likewise some of the Sunday scholars. In fact the Lord granted us rich blessings and his Spirit in these meetings, so that they were generally prolonged over the time, and every one felt it was good to be there. Surely those prayers, worked by the Holy Spirit himself, will not be in vain, though we are yet waiting for their fruits.

Lord's day, the 10th, preached Christ as our Pattern in the forenoon, (Luke ii. 41–52) and Christ as our brother in the afternoon. (Gen. xlv. 4)

After this I prepared for the journey to Oederan, where, on the 17th of January, the first Strict Baptist Church was formed, of which the particulars have already appeared in the *Primitive Magazine*.

Next to this I made another journey into the country; first to Glaucha, where I preached to a well attended meeting "Christ the friend and preacher of the Poor." (Luke vii. 22) The day after I went to Hohenpriessnitz, where, in the large dancing hall, which was well filled, I preached the glorious doctrine of "Justification through Christ Jesus." (2 Cor. v. 21) The truth seemed to make good impressions. The day following I was accompanied to a further village, where, when I arrived in the evening, I found a still larger crowd in a like place assembled, to whom I proclaimed the Death, the Work and the Love of Christ.

On Thursday, returning home again, I had to walk all day against a heavy storm; having arrived, I preached in our week-day meeting on the words of Christ, "Be not afraid, only believe." (Mark v. 36)

Lord's day, the last day of the month, preached in the morning and in the evening, and taught the school on the subject of prayer.

February. In the beginning of this month, I made a tour to our chief station, which is Magdeburg, where we have nearly thirty members; they are doing very well, and are as lively as in the first days of their conversion. We also rejoice there in three newly converted souls, who applied for baptism and membership, one of whom is a soldier. In a few weeks they are to be baptized.

It would be too long to give you further particulars, therefore I omit now to speak of some other journeys I made, as well as of the regular services I held; only one thing I will mention, namely, as soon as we, through the Lord's grace, had succeeded in the formation of the first church in the kingdom of Saxony, I wrote to the Magistrate in Oederan, the place of the church, intimating to him the fact, as well as the regular services of the church which it intended to hold. This had to be done according to the laws. But in a few days I got the answer, in which the Magistrate, amongst other things, says:—

1. "That the formation of a Baptist Church is to be considered as strongly forbidden."

2. "That in the kingdom of Saxony only the State Churches have a right of religious liberty and to worship God according to their creed, but none else."

3. "That the Baptists, not even under the name of a mere society, are permitted to exist there."

4. "That the Baptists could not be suffered, because by their manner of dipping, instead of sprinkling, they do transgress the laws of the State."

5. "That the Baptists will expose themselves to severe punishment by holding religious meetings."

In conclusion, they threatened me with banishment if at any time they should seize me there.

As soon as I got this decree I took it in prayer to the Lord, and appealed to Him for the necessary religious liberty; after this I wrote a somewhat minute petition to the higher authority, the Kreisdirection, in Zwickau, in which I refuted all the above particulars, and asked in the name of the Baptist church in Oederan the right of our public meetings and of worshipping God according to the scriptures and to the dictates of our conscience. I have not got an answer yet, but if I should not get one by the end of March, or if I should get it in the negative, then I shall write to the highest authority, to the ministry, and afterwards intend to go in the Lord's name to the King himself, and to the Chambers of Deputies; but when I have gone so far, it would be time that our English friends come over and help us. In the meantime we will give ourselves to prayer, and hope that Jehovah himself will appear to the help of His church.

March.—In the beginning of this month I was honoured with a very important and singular mission. In consequence of the war between Germany and Denmark, there have been nearly a thousand Danes, as *prisoners of war*, brought into the two fortresses of Magdeburg and Wittenberg, in our province of Saxony. To provide these poor Danes with the good word of God was our duty. Mr. Oncken therefore sent me at first 126 Danish New Testaments, and fully 500 Tracts in the Danish language. With these I rode immediately, in the name of the Lord, to Magdeburg; and succeeded in getting into the citadel, in which there were above 400 prisoners. There I spoke with a Danish officer, who understood German, and he afterwards spoke in Danish to the soldiers, who were very glad indeed to receive the Tracts in their mother language, and immediately bought some with the last money they had; they also bought the New Testaments, that not one was left. Having done, I wrote to Mr. Oncken for an equal number of Testaments and Tracts; with these, when I got them, I went with the train to Wittenberg, where also above 400 prisoners of war are kept. At first I had some difficulty in getting at the prisoners. I came to speak with a Danish officer, who then announced the matter in the various casemates, when about 70 soldiers desired to get Testaments; but the German guard would not permit me to bring them into the prison. So I went to the Premier-Lieutenant Weyrick, who has the oversight over all the prisoners, and he immediately furnished me with a permission, and even commanded all the officers under his command to assist me in every respect; "For" said he, "these Danes have everything, but not the word of God." When, after about an hour, I came with my chest in the old city-barrack he himself was there, having just the soldiers before him. As soon as he saw me, he announced the matter himself, saying, amongst other things, "I myself would exhort you to buy Testaments, and that you would engage yourselves a little with God's word." In a few minutes about sixty Testaments were sold, and a few hundred Tracts distributed. After this I went to the other prison, when a soldier was commanded to carry my chest. Here also the joy was great, and very soon all my Testaments were sold, and the rest of the Tracts distributed. About thirty Testaments more were asked, for which I have already written to Hamburg. The Tracts the prisoners took very eagerly, and desired to get more for the purpose of sending some of them to their people at home. Among the German soldiers, also, I had opportunity to sell German Testaments, and distribute Tracts.

Concerning these poor Danish prisoners of war, I can say that they have good treatment here; this they confess themselves. Still they feel themselves somewhat miserable, and say they would rather suffer the hardships and dangers in the open field, than have the comforts of their imprisonment, and hope, from day to day, to be delivered, and get home again to their people. I must say I found them a very good-natured people, susceptible for the word of God, and could not but love them. I am very glad that they are now provided with the good word of God, for they were greatly in need of it. As far as I know, not one of them had a Testament with him; and sermons in their own language, they cannot have in Germany. May the Lord bless his word to them, that they might be delivered from that far worse slavery and imprisonment of sin and satan, through the redemption of Christ; so that they might return as truly liberated and as soldiers of Jesus Christ. Then the unhappy war, with which we not in the least sympathize, would have served at least to some good end. The Lord accomplish it, and grant that soon the people might learn war no more.

With this I must conclude. Only one joyful thing I would mention, namely, that last Lord's day, the 20th, I baptized the *first convert*, a young man, in the *Dutchy of Saxony-Alsenburg*, where a total spiritual darkness still prevails. May the Lord carry on his work there, and make this brother the means of the conversion of many others.

From Magdeburg I heard today of several other conversions.

Recommending ourselves and our misssion-field to your prayers, and with best wishes to you and to all our dear English friends and supporters, I remain,

Yours in the Lord,
MORITZ GEISSLER.

Halle,
March 23, 1864.

BORO GREEN, KENT.

On Good Friday, Mr. Wall, of Gravesend, preached in the afternoon. A tea meeting followed, which was largely attended, many friends from Sevenoaks, Malling, Hadlow, Meopham and Gravesend being present. Addresses were delivered by the pastor, and Mr. Avery, of Hadlow.

BAPTISMS.

TREHERBERT, NEAR PONTYPRIDD.—Friday evening, April 1st, a most interesting meeting was held, in connection with the baptism of one of the oldest members of the congregation. Having assembled by the river's side, and after going through the introduction part of the service, Mr. Jenkins, the pastor, addressed the numerous witnesses present, by giving them a very practical sermon on the ordinance of Baptism. He said he was going to give them a sermon, without the use of many words, and here it is preached before you, or in your presence, through an *example*. The candidate was an aged woman, having travelled on the road to eternity for 83 years. Having been baptized, they came up out of the water with rejoicing, the spectators looking on them through tears of joy.

DUNDEE, MEADOWSIDE. — On Wednesday evening, April 6, Brother John Henderson baptized one believer into the name of the Father, Son, and Holy Spirit, who was admitted to the Lord's table on Sabbath the 9th.

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

		£.	s.	d.
Mr. T. Pillow, London ..	S.	0	10	0
Bethesda Auxiliary	S.	0	10	0
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G. J. Stephenson, Esq. Plymouth	S.	0	10	0
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Mrs. W. Wilkin, „	S.	0	10	6
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Collected by Mr. Whitehead.				
Rev. J. P. Catanach, Middleton		0	5	0
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Mr. James B. Fairhurst ..		0	5	0
Mr. Mark Rawlinson		0	5	0
Mr. John Swinton, Norley ..		0	5	0
Mr. James Barber		0	2	0
Mr. James Pendlebury		0	5	0
Mr. William Rigby		0	2	6
A Friend		0	2	6
Miss Johnson		0	2	6
Mrs. Briggs		0	1	0
Rev. J. Ashworth, Bramley, Annual		0	10	0
Mr. J. Cooper, Astley Bridge		0	5	0
At Bury.				
Mr. Richard Mc.Clellan.. ..		0	5	0
Mr. Andrew Nuttall, sen. ..		0	2	6
Miss Hall		0	2	6
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Mr. J. Deardin, Mr. C. Whittaker, Miss Brearley, Miss B. Holt, Mrs. Cardwell, 1s. each..	0	5	0

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Mr. John Brearley	0	10	0
Rev. James Dunckley	0	2	6
Mr. James Rothwell	0	2	6
Mr. William Ashworth	0	1	0
Friends	0	1	6

At Oldham.

Rev. J. W. Ashworth	0	5	0
Mr. B. Proctor..	0	10	0
Mr. John West	0	10	0
Mrs. Joseph Bickerton	0	5	0
Dr. Wilkinson	0	10	0
Mr. James Shipley	0	5	0
Mrs. William Nutter, Shaw ..	0	5	0
Mr. James Dronsfield	0	2	6
Mrs. Cooling	0	2	6
Mr. Josh. Broadbent	0	2	6
Mr. James Wood	0	2	6
Mr. James Travis	0	2	6
Mr. G. Furness	0	1	6
Mrs. E. Evans	0	1	6

At Ashton-under-Lyne.

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Mr. John Furness	0	5	0
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Rev. J. S. Wessen	0	2	6
Mr. J. Sellers	0	3	0
Mr. Thomas Dewhurst	0	2	6
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Mr. Cuthbert Catterall	0	3	0
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Rev. J. Bamber	0	2	6
Mr. William Ashworth	0	2	6
Mr. Richard Redman	0	2	6
Mrs. Sutcliff	0	2	0
Mr. T. Ashworth	0	1	0
Two Friends	0	1	6
Mrs. Forster, Heppenstall Slack	0	5	0
Mrs. Gibson „	0	1	0
Rev. W. Gray, Birchcliffe ..	0	5	0
Mr. James Lister „ ..	0	5	0
Mr. J. Greenwood „ ..	0	2	0

At Hebden Bridge.

Miss Ann Appleyard .. .	0	10	0
Mr. Thomas Barker	0	5	0
Mr. John Moss	0	5	0
Mrs. S. Chambers	0	5	0
Mr. D. J. Crossley	0	5	0
Miss S. A. Crossley..	0	5	0
Mrs. J. Foster, Carrhouse ..	0	5	0
Mrs. B. & J. Riley..	0	5	0
Mr. J. Hodgson	0	5	0
Mr. J. T. Chambers	0	2	6
Mr. John Moorhouse	0	2	6
Mrs. W. Hoyle	0	2	6
Miss Crossley	0	2	6
Friends	0	2	6
Miss Hartley	0	1	0

At Brierley.

Mr. John Hodgson	0	10	0
Mr. Thomas Riley	0	5	0
Miss Riley	0	5	0
Mrs. James Riley	0	5	0
Mr. John C. Fawcett	0	2	6
Mrs. Henry Greenwood.. ..	0	2	6

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Mr. James Whitaker	0	5	0
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Mr. John Robertshaw	0	2	6
Mr. Eli Whiteley	0	2	6
Mr. Thomas Sattonstall.. ..	0	2	6
Mr. Jonathan Morley	0	2	6
Mrs. Wild	0	2	0
Mr. Moses Whiteley	0	2	0
Mr. W. H. Thorp, G. Smith, Miss Hanson, Miss M. Broadbent, Mrs. S. Smith, and Mrs. Whiteley, 1s. each	0	6	0
Mrs. A. Burrows, Chowbent ..	0	5	0

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Mr. William Taylor	0	2	6
Mr, Samuel Hardman	0	2	6
Mr. John Shinnet and Mrs. Mawdsley. 1s. each. ..	0	2	0

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E. Parker	2	0	0
Mr. R. Gaunt	1	0	0

Mr. J N. Naylor	0	10	0
Mr. D. Smith	0	10	0
Mr. Jonathan Marshall	0	10	0
Misses Hainsworth	0	10	0
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Mr. Johnson Horn	0	2	0
Mr. Thomas Isles	0	2	0
Mr. M. Wade	0	2	0
Mrs. G. Hainsworth	0	2	6
Mr. John Busfield	0	3	6
Mrs. Hollings	0	5	0
At Bramley.			
J. Winn, Esq.	1	0	0
Mrs. Bradshaw	0	2	6
At Halifax.			
Mr. S. Fawcett	0	10	0
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Mr. Illingworth	0	5	0
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Messrs. W. & S. Watson	2	0	0
Mr. Peter Watson	0	5	0
Miss Watson	0	5	0
A. Illingworth, Esq.	0	10	0

H. Illingworth, Esq.	0	10	0
Rev. H. J. Betts, (Missions)	0	10	0
Rev. H. Dowson	0	5	0
Mr. W. Whitehead	0	10	0
Mr. J. White	0	10	0
John Smith, Esq.	1	0	0
Mr. Calvert	0	5	0
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Miss Holgate	0	5	0
Mrs. Cockshott	0	10	0
Mr. Woodhead	0	2	6
Mrs. Woodhead	0	2	6
Mr. Lister	0	2	6
Mr. William Allan	0	10	0
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At Wigan, by Mr. Durant.			
Mrs. Crook	0	10	0
Mr. Ambrose	0	5	0
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Miss Peek	0	2	6
Mr. Jolly	0	1	0
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POSTSCRIPT.

RESIGNATION OF THE EDITOR.

With the present number the Editor closes his official connection with the *Primitive Church Magazine*. During seven years of service, he has received encouragement from a number of brethren, to whom, on retiring, he begs to convey his best thanks. Among these, he hopes to be pardoned for specifying the following, as brethren who have rendered him continuous support:—Mr. J. Brown, Conlig, Ireland; Mr. H. Watts, Golcar, near Huddersfield; Mr. A. Nichol, Sunnyside, Rawtenstall; Mr. W. Gatenby, Manchester; Mr. D. Crumpton, Salendine Nook; Mr. W. Frith, Boro Green; and Mr. A. Kenworthy, Hill Cliff. To these brethren he is under deep obligation.

The Magazine will henceforth be conducted by the joint Editorship of the Rev. J. Howe, Stacksteads, near Manchester, (to whom *all* communications are to be addressed)—and the Rev. E. Parker, Farsley, near Leeds.—It needs scarcely be added that *early* communications to Mr. Howe, as above, will greatly oblige the new Editors.

Printed by GEORGE HARRISON, of 11, Cross Street, Manchester, in the County of Lancaster, and published by ELLIOT STOCK, 62, Paternoster Row, in the Parish of St. Faith, under St. Paul's, in the City of London.--MONDAY, MAY 2nd, 1864.

so well as these. Natural science, history, general literature, should all be laid under contribution. The dew-drop, the sunbeam, the wind, the ocean, the smiling earth, the hills, the vallies, the thunder, the lightning, and the tempest, may all furnish figures to illustrate the great truths of the gospel. Christ used the vine and the sheepfold, and ten thousand other objects, to fasten his instructions upon our minds. Let us imitate Him in this: but, above all, let us familiarise ourselves with the immense storehouse of striking illustrations which may be gleaned from God's Word. The imagery of Scripture is the most forcible of any.

8. Let not your sermon be all argument, and no application. Every good discourse will be more or less argumentative, but none should be exclusively so. The most elaborate logic should always be clenched with a text. Sermons, like stone walls, should have many "throughs," in the shape of confirmations from the divine testimony. An apt quotation of Holy Scripture is a fitting close for a course of cogent reasonings. At the same time, a sermon should not be a mere string of quotations from the Bible, got up without labour, or reflection, or prayer, from "Cruden's Concordance." This style of preaching is often a mere cover for indolence or incompetency. Scripture, quoted in a *wrong* sense, had better not be quoted at all. But when you have proved and illustrated the truth in hand, don't forget to bring it home to the heart and conscience. A sermon, without a powerful application, is like an arrow without a head.

9. Avoid all needless repetitions. We have heard of ministers preaching six or seven sermons from one text, all of which sermons might have been compressed into one, with great advantage to the hearers. When a point has been fully presented, drop it, and pass on. Tautology is very annoying. Hearers lose their tempers if they are treated with endless reiterations of the same thought, and when a preacher has made his people cross, he can do them no good. Don't go round and round, but straight forward, from step to step, and when you have "said your say," sit down. A cross deacon once said to a long-winded supply, who had preached more than an hour, "Humph! you had done preaching half an hour before you gave over!" This long-winded brother's text was, "I am the Rose of Sharon," and, I am sorry to say, he went ever after that by the name of "The Rose of Sharon" among our facetious young people. As a rule, sermons should never exceed three-quarters of an hour in length. But, by a strange infatuation, it generally happens that the least effective preachers are the most unwilling to say, *Amen*.

10. Prepare your sermon carefully. By which, I do not mean that you are to write it out every word, and read it. Read sermons are generally very powerless. Still less would we recommend committing a sermon to memory throughout, and repeating it verbatim. This is bondage unutterable. The main substance of the sermon should be carefully thought out in the study in communion with God. It should be there written out pretty fully. A note or two in the pulpit, just indicating the leading outline of thought, may not be objectionable. But for *utterance*, we must largely depend upon divine aid *at the moment*. We ought to hold ourselves free to announce any happy thought that may occur while preaching. Practice, and God's help, will enable us to do this without dislocating the general plan of our sermon, or disturbing the unity of our design. This mode of procedure will combine all the advantages of thorough, thoughtful, and prayerful preparation in private, with extemporaneous freedom. No man can long maintain his position as the teacher of the same people, unless he "meditate upon these things, *i. e.*, study them, and give himself wholly to them."

11. Take an extra share of open-air exercise on the Saturday, and see that you retire to rest early on the evening of that day. "But how can a minister do this?" some will ask. The answer is obvious. By commencing the collection of materials for the Lord's Day on Monday morning, and never allowing oneself to be thrust into a corner at the close of the week. With system and with decision this may be done, and great will be the comfort and the profit

of doing it. The Saturday night's rest will thus be sound and refreshing, and the frame will be fitted for the Sabbath's work. No minister should be in his study after nine o'clock on Saturday night.

12. Go from the throne of grace in secret to the discharge of your public functions. The best preparation for speaking to men from the pulpit is, speaking to God in the closet. With the dews of heaven upon our own lips, we shall be more likely to refresh the souls of others. Wrestling with the angel of the covenant is the best preparation for pleading with souls. Power with Jehovah at the throne will produce power with men. After all our preparation, we are as dependent upon sovereign grace for success as if we had never put pen to paper. This dependence must be felt, and devoutly acknowledged, if we would have our Master's blessing. "Them that honour me, I will honour." If we honour Him by leaning entirely upon His grace, He will honour us by making us useful in the bringing of souls to Himself. From the closet to the pulpit, and from the pulpit to the closet, is the most profitable order in a minister's life.

13. In the delivery of your sermon, be natural, unaffected, and serious. Speak in your usual tone of voice,—not in an artificial one. Never feign emotion which you do not feel. Speak so as to be heard throughout, but avoid bawling and bombast. Let your manner be more animated as your feelings become more and more excited. Never use a "sixpenny" word when a plainer one will express your meaning as well. Let your action be suited to your subject, but never ridiculous or excessive. Abhor all barbarisms, slang, and puns; all unseemly levity and trifling.

> "'Tis pitiful
> To court a grin, when you should woo a soul;
> To break a jest, when pity would inspire
> Pathetic exhortation, and to address
> The skittish fancy with facetious tales,
> When sent with God's commission to the heart."

A pulpit punster and joker insults God and dishonours the gospel. Abhor all such abominations. Avoid personalities in the pulpit. If your topic be one of reproof, beware of handling it in a scolding tone; but let your hearers see that the most tender love is prompting you to a very trying, painful duty. The same remark will apply to your references to future punishment. The man who roars and bellows about hell is sure to disgust. When speaking of "the terrors of the Lord," your voice and manner should be of the deepest solemnity and pathos. Some men seem to luxuriate amid the tortures of the damned. Avoid all mere mannerisms, as well as absurd attempts to imitate other men. Emphatically, *be yourself*.

May God give all of us more of that wisdom to win souls which this article is sincerely intended to promote.

THE GRADUAL ESTABLISHMENT OF POPERY, AS A SECOND STATE CHURCH.

SINCE 1829, the year of the CIVIL EMANCIPATION, as it is called, of the Roman Catholics of this country, their RELIGION has been gradually rising towards the position of a second religious establishment endowed by grants from the State. Sir J. D. ACTON, M.P., at a meeting at Dudley, in February last, spoke of the appointment of Roman Catholic chaplains, first in the ARMY, afterwards in the GOVERNMENT PRISONS, and, lastly, in the COUNTY PRISONS, as so many steps in the triumph of "religious liberty." He desired an increase of this kind of "liberty;" an increase of the number of Roman Catholic priests who are supported by the State; and expressed a wish that something of the kind should be done for WORKHOUSES. He wished also that the TITLES of the

Roman Catholic hierarchy should be recognised by the State; and hinted that wherever the religion of Roman Catholics is that of a "recognised majority of the population," Roman Catholics do not object to the endowment of that religion by the State as the ESTABLISHED CHURCH of that majority.

The support of Popery by the friends of the State, seems to be a course resolved on by both of the chief parties in Parliament. They find no difficulty as to *principle* in meeting the wishes of Roman Catholics; and if the Roman Catholic members of Parliament should be able to decide, by their favour or opposition, by whom the government of the State shall be conducted, they will probably be able, in time, to obtain any amount of State maintenance which they desire. The events of recent years teach us to *expect* that every now and then Parliament will ADD to the amount of national support already given. Should this be the case, it may not be long before Roman Catholics will be able to make Popery the State religion of Ireland; nor much longer before the Roman Catholic body will be placed side by side with the present Establishment, as one of the TWO State Churches of England. The next step, if God permitted it, would be for Popery to control entirely the government of the country, and to forbid all other worship than its own. Sir J. D. ACTON, according to the newspaper report, said:—

> "The conquests of force are often barren and sterile, because their good effects are lost when the pressure which obtained them is removed. EMANCIPATION was a victory of this imperfect kind. Thirty-five years have passed, and yet how much remains to be done before the principle of religious liberty which was then acknowledged is made to triumph in every department of the State. Only a few years ago the Catholics in the army began to be attended by chaplains. They were appointed only last year in the Government prisons. This winter their appointment to the county gaols has been opposed in almost every part of England. Nothing has yet been done for the workhouses. A puerile and insulting oath is still exacted of every Catholic in a position of trust. The titles of our hierarchy are not recognised, although the Queen counts among her subjects a greater number of Catholic bishops than any other sovereign in the world. But all this is mere paltry vexation, compared to the iniquity of the Protestant Establishment in Ireland. . . . . Our principles are not adverse to the existence of an Established Church. . . . We do not deny that an Established Church may be useful to society on two conditions. It must be the religion of a recognised majority of the population, and its privileges must not be built up at the expense of the rights of the minority."

He referred both to the Church of England and to the Dissenters as having been, in part, the means of enabling Roman Catholics to rise to their present position. "To the Established Church," he said, "it is due that so much that is Catholic has survived in the religion of Englishmen, compared to the Protestantism of other countries; while we owe it to the Nonconformists that so much that is Catholic has been preserved to our constitution. The religious conservatism of the one, and the political liberality of the others, have alike served our PRINCIPLES."

It is well to know from Roman Catholics themselves what are their desires, and on what they depend for their accomplishment. The remarks of Sir J. D. Acton seem clearly to indicate to us the desire that the Roman Catholic religion should be much more largely supported by the public purse, and that wherever Roman Catholics are a majority, their parish priests and their bishops should be declared to be entitled to whatever is now possessed by the Protestant Establishment.

W. NORTON.

VALUE OF TIME.—Deduct from the calculation of human life the years of helpless infancy and thoughtless childhood, take from it the years of decrepitude and the days of sickness, think of the hours spent in sleep, and the many more that are unprofitably and idly spent; how few are left for the cultivation of the understanding, for the improvement of the mind, for the salvation of the soul, and for the great purposes for which we are created.

Obituary.

MR. S. WILKIN.

Simon Wilkin was born at Cossey, Norfolk, July 27th, 1790. His parents were both members of the Baptist Church, St. Mary's, Norwich, then under the pastoral care of the late Joseph Kinghorn. His family had for many generations been connected with the cause of Evangelical religion, as he was a lineal descendant of Lord Say and Seal, through his son Colonel Nathaniel Fiennes (both staunch supporters of the Puritan cause under Cromwell), and also of Dr. Thomas Jacomb, one of the ejected ministers, and author of several well known works. His mother's brother, the Rev. Robert Jacomb, was afternoon lecturer at Salters' Hall, in conjunction with the eminent Hugh Worthington, and afterwards for many years Dissenting minister at Wellingborough.

Mr. Wilkin's parents died when he was quite young, and left him under the guardianship of Mr. Kinghorn, whose kind and gentle disposition and urbanity of manners engaged all the affections of his charge, while his great learning and extensive general knowledge eminently fitted him for the discharge of his duties as tutor; he soon succeeded in eliciting his pupil's innate love of learning, and no pains were spared to fit him for that position in society which he was about to occupy; to a liberal English education, a thorough knowledge of the classics and of several modern languages were added, as well as a considerable acquaintance with Hebrew and with mathematics.

Mr. Kinghorn had the pleasure of seeing his young charge early brought to a knowledge of the truth; he was baptised and added to the church in his eighteenth year, the instruction and example of his guardian having been mainly blessed to that end. On the attainment of his majority, and consequent introduction to his property, he gave a proof of his attachment to the cause of God, and to the ministry of his revered guardian, by becoming the principle contributor to the erection of the handsome chapel which was then built to accommodate the large and increasing congregation. He also gave his constant support to the various means of usefulness connected with the church, and to the religious and benevolent institutions of his denomination and his country. He also devoted his leisure and resources very largely to the encouragement of science, and spent much time in the study and pursuit of natural history—especially entomology—under the guidance of his early friends, Joseph and William Hooker, the former long since deceased—the latter, now Sir William Hooker, the Director of the Royal Botanical Gardens at Kew. Mr. Wilkin became early acquainted with Sir James Edward Smith, the President of the Linnæn Society, of which he soon became a Fellow, and by him he was introduced to the eminent circle of men connected with science and literature, of which that Naturalist was himself the centre. He formed a local Entomological Society, which held its meetings at his residence at Cossey, and also established in his own grounds a Botanical Garden of considerable extent and of great interest.

In the year 1816, a sudden reverse of fortune removed the subject of this memoir from the circle in which he had been enjoying the pleasures of sound intercourse and mutual coöperation, and, with a resignation that showed the depth of his religious feeling, and a determination which gave proof of the energy and elasticity of his character, he addressed himself to the strangely altered position in which he suddenly found himself placed. After a brief interval, he entered into business as printer and publisher at Norwich, where old friends and new soon rallied round him, and his Christian character and literary attainments insured him the esteem and friendship of the many excellent men who were prominent in the religious and philanthropic movements of the city, as well as of those connected with literature and science. The Norfolk and Norwich Literary Institution and the Museum (now one of the best country collections) owe their origin very much to his exertions and his influence—both were established under his roof, and were located there for several years.

While resident in Norwich he undertook his well known edition of the "Life, Works, and Correspondence of Sir Thomas Browne." The completion of this work occupied all the time he could spare from more urgent business for several years, and it is remarkable for the careful research and elaborate elucidation which form the essential characteristics of a good editor. Southey paid a very gratifying compliment to his labours by pronouncing the work "the best reprint in the English language."

In the year 1832 he lost his valued friend and pastor, Mr. Kinghorn, whose death overwhelmed the church with grief, and was severely felt by his numerous friends of every denomination; for Mr. Wilkin it created a blank never to be filled up. It being thought advisable to add to the number of deacons in the church, he was almost immediately elected to fill that office, which he did with his usual activity and earnestness, carrying on the correspondence of the church, and opening his house to receive the ministers and others who came to render service to the cause.

In 1837 he removed to London, and some years later fixed his residence at Hampstead, where he continued during the remainder of his life. In the metropolis he associated principally with those who, like himself, believed in the necessity of baptism on profession of faith, as a prerequisite to communion and church fellowship, and also took a lively interest in missionary operations. He assisted in the formation of the Baptist Tract and Strict Baptist Societies, and laboured to promote their prosperity.

In 1843 he first made the acquaintance of the modern German Reformer, Pastor Oncken, of Hamburg, with whose religious sentiments he discovered a most entire agreement, and in whose apostolic labours he at once took the deepest interest.

In 1847 Mr. Wilkin visited Hamburg, to attend the opening of the chapel, which the generosity of British Christians had enabled the church there to purchase, and which an increase of religious liberty had made it safe for them to occupy. There he visited many spots of interest connected with the progress of religion and of religious liberty in that city—the prison where Mr. Oncken was confined; the spot where the first seven were baptised; and the warehouse which they had hired for worship during the times of persecution, and to which access could only be obtained through a passage extending under the adjoining houses. He also made the personal acquaintance of many devoted men who had both laboured and suffered for the name of the Lord Jesus, amongst them the first Swedish Baptist, Frederich O. Nilsson, who travelled to Hamburg for the express purpose of being baptised.

This visit increased Mr. Wilkin's interest in the labours of the devoted band of missionaries on the Continent: he was ever after the principal receiver of contributions in their behalf; their leaders have always found a cordial welcome under his roof—and Mr. Oncken, especially, has, in all his visits to this country, repaired thither as to his English home.

In 1850 Mr. Wilkin was called to pass through a long and severe illness, which shut him out from the engagements of life, and brought him apparently very near to the borders of the grave. During all this illness, those around him had full proof of the power of true religion; in the firm hope which, resting on the Rock of Ages, continually supported him—in his lively sense of God's goodness, even in so severe a dispensation—and in the constant cheerfulness of spirit which he manifested.

In 1851, his health being considerably restored, he passed several weeks in Scotland, where he had the pleasure of becoming acquainted with a large circle of Christian friends, especially the late Dr. Innes, and Messrs. Arthur and Dickie, of Edinburgh, all of whom are now, like himself, gone to their reward.

When, a few years later, the well known suit in Chancery was instituted for the purpose of preserving to the use of the Strict Baptists, the chapel at St. Mary's, Norwich, which in 1811 he had mainly contributed to erect, he at once saw it to be his duty to join in the prayer of that suit; and, though his age and want of health made it impossible for him to take any very active part in its prosecution, he cheerfully took on himself his share of the heavy risk involved, though the kindness of Providence, and the exertions of friends, prevented that risk being realised. The pamphlets he had previously printed on the subject show his strong feeling of the merits of the case, and his earnest desire that the ancient usage of the church should not be altered. When strong language was used denouncing as unchristian any application to civil authorities in the matter, he said that it was then too late to consider that question. When he accepted the office of trustee, he placed himself under the authority of the Court of Chancery in the matter, and whenever called upon by those for whose benefit the trust was instituted to maintain their rights, no power but the same court could possibly release him.

The remaining years of his life were spent in comparative retirement, and in the greater leisure which he thus enjoyed, his love of Entomology again came into play. In his frequent visits with his family to the country and sea-side, he took pleasure in his old pursuit, which, having been his study in youth, became his amusement in his later years. The great urbanity of his manners, his unvarying cheerfulness, and constant flow of lively and intelligent conversation, had always made him a delightful companion, while the depth of his Christian character and the genial warmth of his disposition, endeared him to all who knew him; and though, as age increased, strength lessened and infirmities became apparent, yet the power of the divine light within him became brighter and brighter as unto the perfect day. He died at his residence at Hampstead, July 20th, 1862, and was buried at his native village of Cossey.

Page for the Young.

THE SIXPENNY CALICO.

ONE day a new scholar appeared in school. She was gentle and modest looking, and did not for a moment lift her eyes from her books.—"Who is she?" "What's her name?" were the questions of the girls: but no one knew. "I suspect she is not much," said one of the girls.

"Do you see her dress?" said I. "Why, I believe it is nothing but a sixpenny calico!"

"Poor thing, she must be cold." "I can't imagine how a person can wear calico this cold day," said another, whose fine plaid was the admiration of the school. "I must say, I like to see a person dressed according to the season," remarked another; "that is, if people can afford it," she added in a manner plainly enough meaning that *her* father could.

None of us went to take the stranger by the hand, and welcome her as the companion of our studies and our play. We stood aloof, and stared at her with cold and unfeeling curiosity. The teacher called her Susan. When she first came to her place to repeat her lesson, she took a seat beside the rich plaid. The plaid drew proudly away, as if the sixpenny calico might dim the beauty of its colours. A slight colour flushed Susan's cheek, but her quiet remained the same. It was some time before she ventured on the playground, and then it was only to stand on one side and look on, for we were slow in asking her to join us.

On one occasion we had a harder arithmetic lesson than usual, completely baffling our small brains. Upon comparing notes, none of us had mastered it. "I'll ask Susan of her success," said one of my class. "It is quite unlikely she has," I replied: "do stay here; besides, what if she has?"

"I will go," she answered. Away she went, and, as it appeared, Susan and she were the only members of the class ready for their lesson.—Susan had been more successful than the rest of us, and kindly helped my friend to overcome the difficulties of the lesson.

By and by I took to patronising her. "She is really a very nice body, and ought to join us more in our plays," we said. So we used to gather round her desk during school hours, and make her "one of us" in the playground. In fact, I began to have a sort of liking for her. There was something in Susan which called out our respect.

One Saturday afternoon, as I was looking out of the window, wishing for something to do, my mother asked me to join her in a little walk. Dressed in my new cloak, warm furs, and hat, I was soon ready. My mother turned into a narrow street. "Where, mother," I asked, "are you going in this vulgar part of the town?"

"Not vulgar, my dear," she said. "A very respectable and industrious part of our population live here."

"Not fashionable, certainly," I added.

"And not vulgar because not fashionable, by any means," she said. She stopped before a humble-looking house, and entered the front door.

Then, gently opening a side door, she paused a moment on the threshold. "Come in," said a voice from within.

"Pray do not rise," said my mother, going towards an afflicted, lady-like woman who sat in an arm-chair. "You look better than when I saw you before." I was introduced, and I fancied the invalid looked at me with a sort of admiring surprise, as she took my hand and hoped I should prove worthy of such a mother. Then while mother and she were talking, I sat down and took notes with my eyes of everything in the room. It looked beautifully neat, and the furniture had evidently seen better days. By and by mother asked her for her daughter. "She has gone out on some errands," was the answer. "The dear child is a great blessing to me," and tears filled her eyes.

"A mother might well be thankful for such a child."

I thought I should be very glad to see the person of whom my mother thought so highly.

"She will return soon. She has gone to carry some work which she has contrived to do in her leisure moments. The self-sacrifice of the child is wonderful. A little while ago, an early friend who had found me out and has been kind to me as you have" (tears came into the speaker's eyes), "sent her a handsome winter dress. 'Oh, mother,' she said, 'this is too costly for me, when you want some warm flannel so badly. See, mother,' she said, 'I shall enjoy this calico a hundred times more than the finest dress in the world, while you can have your flannel.' Excuse me from telling it, but you know a mother's heart. There is her step; she is coming."

The outer door opened. How I longed to see the comer. "I am sure I shall admire and love her," I said to myself. The latch was lifted. A young girl entered; and my school-fellow Susan stood before me! I could have sunk to the ground for very shame. How wicked my pride! how false and foolish my judgments! Oh, how mean did my fine winter dress appear before the plain *sixpenny calico!*

I was almost sure my mother had managed all this; for she had a way of making me see my faults, and making me desire to cure them, without ever saying much directly herself. This, however, had not come about by her design; God had taught me by his providence.

As we walked home my mother gave me an account of Mrs. G——, who had been her early friend; she had lost her property and her husband, and had fallen into great distress. But that story is no matter here. I will only add that my judgment of people was formed ever after according to a truer standard than the dress they wore, and that Susan and I became intimate friends.—*Christian Visitor.*

Correspondence.

FEMALE ADMINISTRATION OF BAPTISM.

To the Editors of the Primitive Church Magazine.

DEAR BRETHREN, — My attention has been recently directed to a practice which is said to have existed in the Primitive Church, viz.—that of females baptizing females; and also to the private administration of baptism, as in the case of the Ethiopian eunuch. The writer remarks that "Oriental habits and feelings would prevent females submitting to baptism publicly or at the hands of any male," and strongly recommends the revival of the private administration of baptism to females by one of their own sex, on the ground of *delicacy*. But whatever may have been the practice of the Primitive Church after the decease of the apostles, there is no evidence whatever that baptism was administered by female hands during the apostolic age; and as the late Dr. Carson somewhere observes, "My Bible ends with the Book of Revelation."

On the other hand, the presumptive evidence that women were baptised by *men*, and that publicly, whatever "Oriental habits and feelings" in general may have been, is very strong. It would be very extraordinary if there was not a woman among those of "*Jerusalem, and all Judæa, and all the region round about Jordan*," that were baptised by *John*, in that river, and a more *public* baptism could scarcely be imagined. Again, we are told that when the Samaritans "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and *women*. Now, who baptised these women? *Philip* appears to have been the administrator; for there is no evidence that any Christian was present, male or female, except himself and the converts. *Lydia* must have been baptised by *Paul* or *Timotheus;* for as in the former instance they were the only Christians present except herself and family. (Matt. iii. 5, 6; Acts viii. 12; Acts xvi. 13—15.)

That baptism may be administered privately when and where it cannot be observed in public, as in the case of the Ethiopian eunuch, is readily admitted; but even the eunuch's baptism was as public as it could be under the circumstances. It might be right to observe the ordinance privately in a *desert*, and wrong to do so in a *city*. If baptism be a profession of faith, the more public the better; and I think it ought never to be observed with closed doors. To suppose that an ordinance of Christ is not fit for public observation, is not very honourable to Him that instituted it; and if I believed baptism to be inconsistent with the strictest decency, I would give it up at once.

Yours in Christian love,
JOHN BROWN.

Conlig Manse, Newtownards,
Ireland, May 4th, 1864.

DUTY—FAITH.

To the Editors of the Primitive Church Magazine.

DEAR SIRS,—The question put by your correspondent, Mr. Dawson, last month, in which he asks to be referred to "any published confession of faith in which it is held forth that it is NOT the duty of a sinner, as such, to repent and believe the gospel?" appears to me to best answered by asking another, viz.—"Is it usual in such 'confessions' to have *negative* articles of faith at all?" I am not so well acquainted with the various confessions of faith as those who have made them their study, but I think I am right in stating that they generally, if not universally, consist of what is believed, not of what is *disbelieved*—of what is affirmed, not of what is *denied*. If so, it would not be reasonable to look for an article *denying* the duty of sinners, as such, to repent and believe the gospel, unless, indeed, the subject had been much controverted at the time the "confession" was issued. On this and other grounds, I do not regard Mr. Dawson's question as pertinent to the enquiry he wishes to institute into the history of the doctrine to which he refers.

I am yours truly,
London. G. P.

To the Editors of the Primitive Church Magazine.

Sirs,—I heartily congratulate you on becoming the Editors of this Magazine, which has hitherto held and shown forth the doctrines of the Strict Baptist Churches. May the Lord so enable you to defend the faith once delivered to the saints.

In answer to Mr. Dawson's query on articles relating to the "Duty—Faith" question, I beg leave to say, that I have in my possession a sermon entitled "The Nature and Design of Gospel Invitations," preached before an association of Baptist ministers in London, on the 22nd of September, 1835, to which is subjoined the "Doctrinal Articles of the Association." Article 5th reads thus:—"We do not hold with or believe in the doctrine which maketh it the duty of all men to believe in Christ to the salvation of the soul; but, on the contrary, we believe that faith is a spiritual grace, wrought in the soul by the Spirit of all grace: that it is evidenced by the happy subject and partaker thereof relying on the record of God in his written Word concerning his dear Son, looking to, trusting in, depending on, and cordially and heartily receiving of the Lord Jesus Christ as the salvation of his soul; that where there is real faith, the fruits and holy effects will necessarily appear, and good works will be maintained for necessary uses."

I remain yours truly in the Truth,
Thomas Hall.
Latchford, May 14th, 1864.

Reviews.

The New Testament. The Common English Version, corrected by the Final Committee of the American Bible Union. Seventeenth Thousand. New York: American Bible Union. London: Trübner and Co.

We know not a more difficult or delicate undertaking than that of revising our English version of the Holy Scriptures. So many hallowed associations cluster round that glorious old version; God has so often blessed it to the conversion of souls, and to the edification and consolation of believers; it has been so mighty an instrument for good in the hands of the Holy Spirit, and we ourselves have so often felt its power, that even its very defects have become almost sacred in our eyes. It is a dangerous thing too to unsettle the unlearned masses in their old associations with regard to the living Word. In correcting a trivial error you may undermine reverence for the Book as a whole; and in seeking to perfect a rendering you may disturb the entire faith of the weak ones of the Lord's flock.

We admit, however, that our version does require revision; and, that, learnedly and prudently executed, an improved translation would be a great boon to the churches of Christ. The American Bible Union has supplied us with the right men to execute the work, and has recognised the proper principle that should guide those who engage in it. The American Bible Union has laid it down as a fundamental principle that no alteration should be made that was not absolutely necessary to improve the fidelity and clearness of the translation. In all cases where it could consistently be done, the old version has been retained. Another principle has been, that every word should be *translated* instead of being *transferred:* hence instead of *baptise* and *baptism*, &c., we have *immerse* and *immersion*, &c. The first talent has been engaged on the work, and the final committee of revision consists of T. J. Conant, D.D., H. B. Hackett, D.D., and A. C. Kendrick, D.D., names revered throughout Christendom for their piety and scholarship.

The work before us consists of Vols. I. and II. of the revision, and takes us down to the close of the Second Epistle to the Corinthians. We give one or two instances in which this version varies from the authorised one.

"Behold the virgin shall be with child." (Matt. i. 23.) "We saw his star in the east, and have come to do him homage." (Matt. ii. 2.) "In those days came John the Immerser." (Matt. iii. 1.) "Happy the poor in spirit, for," &c. (Matt. v. 1.) And so throughout the beatitudes. "Nor do they light a lamp and put it under the bushel, but on the lightstand, and it shines to all that are in the house." (Matt. v. 15.) "Take heed that ye do not your righteousness before men." (Matt. vi. 1.) "Jesus came from Nazareth of Galilee, and was immersed by John in the Jordan." (Mark i. 9.) "It pleased Herod and those reclining at table with him." (Mark vi. 22.) "That all the world should be registered. This registering was the first made when," &c. (Luke ii. 1, 2.) "And wrapped him in swathing bands." (Luke ii. 7.) "And when the days of their purification," &c. (Luke ii. 22.) "And there shall be one flock, one shepherd." (John x. 16.) "And the Lord added to the church daily those who are saved." (Acts ii. 47.) "For what if some did not believe? Shall their unbelief make void the faithfulness of God?" (Rom. iii. 3.) "Because by works of law no flesh," &c., "for by law is," &c. (Rom. iii. 20.) "But now, apart from law, a righteousness of God has been manifested, being witnessed," &c. (Rom. iii. 21.) "It was reckoned to him for righteousness." (Rom. iv. 3.) "For I am conscious to myself of nothing; yet am I not hereby justified, but," &c. (Rom iv. 4.) "All things are lawful for me, but not all things are expedient." (1 Cor. vi. 12.) "As the last enemy, death shall be done away." (1 Cor. xv. 26.) "But even unto this day, when Moses is read, a vail lies upon their heart. But whenever it turns to the Lord, the vail is taken away." (2 Cor. iii. 15, 16.) "For in this we groan, longing to be clothed upon with our house which is from heaven; seeing that we shall be found clothed, not naked." (2 Cor. v. 2.) "We are confident, and are well pleased, rather to leave our home in the body, and to be at home with the Lord." (2 Cor. v. 8.) "We are then ambassadors on behalf of Christ, as though God were beseeching by us; on behalf of Christ we pray, Be reconciled to God! Him who knew not sin, he made to be sin for us, that we might become God's righteousness in him." (2 Cor. v. 21.)

We have selected these examples as they have arisen, and without any attempt at classification. Words which have come to receive a purely *technical* meaning have been in all cases rejected, and a simpler form of speech has been adopted.

This revised version is in all respects an immense improvement upon the old one; and when we have got used to it, we shall, without doubt, find ever increasing benefit from its employment. The Saxon style and idiom have been preserved in the emendations. Short but valuable notes respecting *various readings* are added at the foot of the pages.

Brethren, not learned in the originals, will find this book of incalculable service to them. Without a knowledge of Greek, they will here obtain all the results of the ripest and most recent Biblical scholarship. The book may be had for a mere trifle. It ought to be used in every Baptist family, and school, and church, throughout the country. We shall eagerly expect the concluding volumes of the work.

The Sunday School Teachers' Commentary on the New Testament: with Explanatory Notes, and Hints for Teaching. By EUSTACE R. CONDER, M.A. Vol. I. The Gospels. No. 3. In Parts. Each Part, 3d.; by post, 4d. London: Elliot Stock, 62, Paternoster-row.

This is the only number of the above work which we have had the privilege of looking over, but if this is a fair specimen of the way in which the whole will be executed, the volume when completed will form one of the best popular commentaries, if not the best, that we possess in our language. The text itself is not given, and the purchaser reaps the advantage in the amazing cheapness of the work. The remarks made are not merely doctrinal and controversial, but are often very illustrative and exegetical. The author is evidently acquainted with the most recent light that has been cast upon the science of Biblical interpretation, and gives the result of much learning and research in plain yet chaste and polished diction. He is simple without being vulgar, and perfectly intelligible without being common-place. The number before us presents no occasion for the illustration of any of the author's peculiar views on Baptism; nor does it afford an opportunity of testing his sentiments on those points which are technically designated the doctrines of grace, or, in other words, Calvinism; but even this number sufficiently indicates that on the great point of the full inspiration of the Scriptures, as well as on the general principles of a common evangelism, the author is thoroughly sound.

We subjoin a sample or two of his style.

On Matt. v. 13, he has this note:—"SAVOUR] Saltness. It would be impossible for chemically pure salt (*chloride of sodium*) to lose its salt taste (except by being chemically decomposed). But the salt used in Palestine, collected from salt marshes, is impure, mixed with earthy matter; and when in contact with damp earth and exposed to weather, its pure saline particles often disappear, leaving an almost tasteless earthy mass, which cannot even be used for manure, as it would injure, not benefit, the soil (Lu. 14 : 35); and is therefore cast into the road. Dr. W. M. Thomson gives instances: *The Land and the Book*, pp. 381, 2. This savourless salt is the image of those who are disciples of Christ in name, but not in character. One fraudulent, slippery, covetous, sour, selfish, undevout, 'professor of religion' does more injury to Christ's kingdom than ten openly ungodly persons."

On Matt. vi. 12:—"AS WE FORGIVE] (Some ancient copies read 'have forgiven;' the perfect tense implying that the forgiveness has preceded the prayer, or at least *is completed* as the petition is uttered.) The comparison is one of *kind*, not of *degree;* for what can we have to forgive in others, compared with what God sees to forgive in us? No part of the Lord's prayer is more remarkable than these few words, interrupting the stream of petition—not (as we might expect) with a *confession*—'for we have nothing to pay'—but with a *profession* of what we ourselves do to others. They are of the nature of a solemn vow. There is a *logic of conscience*, stronger than mere reasoning, which binds together these two—our dependence on God's mercy, and exercise of mercy to others; comp. ch. 5 : 7; Eph. 4 : 32; 5 : 1. Our Saviour, knowing how slow we are to apply this logic to our own case, here intertwines with our prayer for forgiveness an express acknowledgment of our duty to forgive. See further, on *v.* 14, 15. DEBTORS must be explained from the use of 'debts' above; those who have injured, or failed, in duty to us."

We rejoice in the multiplication of such works as the above. It is one of the hopeful theological aspects of the times.

The Golden Lamb and the Golden Land. Price 3d. London: H. J. Tresidder, 17, Ave Maria-lane.

One of the sweetest and most touching of missionary incidents, taken from the life of the great Dr. Judson. He who can read it without tears must have a hard heart. We cordially commend it to our young friends. It will do much good.

Poetry.

MY PRAYER.

LET me not die before I've done for Thee
My earthly work, whatever it may be.
Call me not hence with mission unfulfilled,
Let me not leave my space of ground untilled!
Impress this truth upon me—that not one
Can do my portion that I leave undone;
For each one in thy vineyard hath a spot
To labour in for life, and weary not.
Then give me strength all faithfully to toil;
Converting barren earth to fruitful soil.
I long to be an instrument of thine,
To gather worshippers unto thy shrine;
To be the means, one human soul to save
From the dark terrors of a hopeless grave.
Yet most I want a spirit of content
To work where'er thou'lt wish my labour spent,
Whether at home or in a stranger clime,
In days of joy, or sorrow's sterner time.
I want a spirit passive, to lie still,
And by thy power, to do thy holy will.
And when the prayer unto my lips doth rise,
"Before a new home doth my soul surprise,
Let me accomplish some great work for Thee."
Subdue it, Lord! let my petition be,
"O! make me useful in this world of thine,
In ways according to *thy* will, not *mine*."
Let me not leave my space of ground untilled:
Call me not hence with mission unfulfilled;
Let me not die before I've done for Thee
My earthly work, *whatever* it may be.

Intelligence.

FRANCE.

To the Editors of the Primitive Church Magazine.

DEAR BRETHREN,—May I beg the favour of your inserting in the "Primitive Church Magazine" some extracts from a long and very interesting letter received from France. Our Baptist brethren there appear to be labouring under very great difficulties and much opposition, yet they are enabled to continue steadfast in their adherence to New Testament principles: but they require help to make known these principles through the press, and would be glad to translate and circulate the tracts of the Baptist Tract Society, could the society make a sufficient grant for this purpose. The society have also other applications for translations, which show that the question of Baptism is agitating the public mind not only in this, but in other lands.

The committee are desirous to extend the usefulness of the society, and have consequently engaged the services of Mr. Adam Whitehead, a member of the church at Ogden, in Lancashire, to collect for the society. We hope and trust our brethren in the ministry will encourage him whenever arrangements will allow of his visits in their localities,

Yours sincerely,
E. J. OLIVER, Treasurer.
2, *Chatham-place, Walworth-road,*
May 12*th*, 1864.

Extracts from a letter from France, dated May 2nd, 1864:—

"*To the Committee of the Baptist Tract Society.*

"DEAR SIRS,—You know already something of our work in France, from the recent visit of M. M. Cadôt, and our great trouble in making our doctrines known. All classes—Church people and Dissenters—have opposed us, yet many admit that our opinions are evangelical, and are even willing to immerse adults if it is required of them.

"Many pamphlets were written for and against infant baptism, and one by a learned professor, who advocated the doctrine of baptismal regeneration in order to save infant baptism; yet Baptist principles continued to spread. At last, a Canadian Independent minister, to try and save infant baptism if possible, translated into French all the ridicule, calumnies, and insults published in England and America against us and against baptism by immersion. His work was eagerly welcomed by our adversaries, and they defied all the Baptists. I wrote an answer ready, but our pecuniary difficulties arising from the American war prevented our publishing it. This was our state for three years, during which time the scurrilous work was circulating, when the President of the Christian Union of a neighbouring town, who was favourable to us, said, 'Why do not the Baptists answer this book? Are they subdued? If so, why do they not return into the church? Have they become indifferent to their doctrines?' I explained to him our position, and told him that, if I had money, my answer was ready; that some of our poor friends had commenced a subscription for the first part of my reply, and that, if I had the means, the other part should be printed soon. This gentleman subscribed.

"I thought it well to send a copy of this first part to all the Independent ministers, so as to bring about the question, and I have already received several encouraging replies.

"The first part of my work, which I send you, refutes infant baptism by sprinkling, and the second (which I am anxious to publish) fully justifies adult baptism for believers.

"Could not your society, dear brethren, which has yet done nothing for us, help us in publishing the second part of my work? You would be rendering us a great help if you could send us £12 or £14. I hope you will not refuse us, but will help us, and thus give to the question of baptism the importance it ought to have in France, especially in the favourable circumstances we are now passing through.

"Accept, dear Sirs, my sincere and hearty thanks for whatever you may be able to do for us.

"Believe me yours truly,

"B. CRETIN.

"*Dendin Nord, France.*"

NORTHERN BRANCH OF THE BAPTIST EVANGELICAL SOCIETY.

The annual meetings were held in the Baptist Chapel, Milnsbridge, near Huddersfield, on Wednesday, April 6th, 1864.

The brethren met for business at half-past ten o'clock, when, after the usual devotional exercises, Mr. W. Shaw, treasurer of the society, was called to the chair.

In addition to other business transacted at this meeting, resolutions were unanimously adopted, expressing the cordial thanks of the committee to the Rev. William Stokes, for his long and able services as editor of the "Primitive Church Magazine," and appointing as his successors in office the two secretaries, the Rev. J. Howe and the Rev. E. Parker.

In accordance with the request of the London brethren, a list of names was prepared to be submitted at the annual meeting in London, as the committee for the ensuing year.

The ministers and delegates then adjourned for dinner, which was gratuitously provided by our Milnsbridge friends, whose Christian kindness and hospitality throughout the day merited our grateful thanks.

In the afternoon, at half-past two o'clock, we met for divine worship in the chapel. Br. Parker gave out the hymns, and, after reading and prayer, Br. Dowson, of Bradford, preached an excellent and profitable sermon from Isaiah xxxiii., part of 7th verse,—"The ambassadors of peace shall weep bitterly."

At the close of the service, a large number of friends sat down to tea in the school-room.

In the evening, at half-past six, a public meeting was held in the chapel. Mr. W. Shaw again presided, and, after singing and prayer, he made some appropriate remarks, and then called on the following brethren to address the meeting:—J. Howe, of Waterbarn; W. Norton, of Sutton, Surrey; H. Watts, of Golcar; S. Hall, of Chapel Fold; E. Parker, of Farsley; and D. Crumpton, of Salendine Nook.

The hearty thanks of the meeting were presented to the pastor and friends at Milnsbridge, for their kindness in entertaining us, and to the chairman, for his efficient services; and, above all, we felt that our thanks were due to Him in whose name and for whose cause we had been privileged to meet together.

A collection was made in behalf of the society amounting to £6 0s. 8d.

J. H.

BAPTIST EVANGELICAL SOCIETY.

ANNUAL SERMONS.

On Wednesday evening, April 20th, a sermon was preached at Soho Chapel (Br. Pells'), by the Rev. E. Parker, from Rev. xii. 11, and on the following evening at Meard's Court (Br. Bloomfield's), by the Rev. J. Webb, from Rom. i. 16. [Further reference to these sermons may be expected next month.]

MEMBERS' MEETING.

The nineteenth annual meeting of subscribers and messengers was held at the Baptist Library, 2, Took's-court, Chancery-lane, on Friday afternoon, April 22nd.

After prayer by Br. Howe, Mr. Thompson Oliver was requested to preside. The Secretary read a report of last year's proceedings, which, on the whole, was encouraging. The society is now educating two ministerial students and employing two active missionaries. The cash account also showed an improvement.

The following resolutions were severally adopted:—

1st. Moved by Br. Box and seconded by Br. Pells—"That the report now read be adopted, and printed under the direction of the committee."

2nd. Moved by Br. Winfield and seconded by Br. J. Oliver—"That the following gentlemen be the officers and committee for the year ensuing: Treasurer, W. Shaw, Esq., Bottom Hall, Huddersfield; Secretaries, the Rev. J. Howe, Stacksteads, near Manchester, and the Rev. E. Parker, Farsley, near Leeds; Financial Secretary, Mr. J. C. Woollacott, New Malden, Surrey; Librarian, the Rev. W. Norton; Editors of the 'Primitive Church Magazine,' the Rev. J. Howe and the Rev. E. Parker." [For General Committee, see annual report.]

3rd. Moved by Br. Stock and seconded by Br. Norton—"That the thanks of this meeting be presented to the Rev. W. Stokes, for the time and attention which he has devoted, for seven years past, to the editing of the 'Primitive Church Magazine.'"

4th. Moved by Br. Howe and seconded by Br. Parker—"That this meeting regards the existing demand for ministers holding Strict Baptist sentiments as a call upon the churches more strenuously to support the educational department of the society's operations, and would also express its unfeigned gratitude to God for the continued success with which he has favoured the missionary labours of our brethren Forster and Geissler on the continent of Europe."

PUBLIC MEETING.

The public meeting was held at Little Alie-street, on Thursday evening, April 28th; the Rev. P. Dickerson in the chair.

After prayer by the Rev. T. Jones, the Secretary read the report.

The following resolutions were severally adopted:—

1st. Moved by the Rev. W. Frith and seconded by the Rev. J. Howe—"That this meeting desires to acknowledge with unfeigned gratitude to Almighty God the continued success of our brethren Forster and Geissler in their missionary labours on the continent of Europe."

2nd. Moved by the Rev. D. Wassell and seconded by the Rev. J. Stock—"That this meeting regards the existing demand for ministers holding Strict Baptist sentiments as a call upon the churches more strenuously to support the educational department of the society's operations."

3rd. Moved by the Rev. J. Pells and seconded by the Rev. J. Woodard—"That this meeting desires to express a hope that the 'Primitive Church Magazine,' in its efforts to open up and defend the great doctrines of divine grace and the Scriptural constitution of the churches, will be sustained by a more general coöperation and support; and that the new editors, in the difficult post to which they have succeeded, will be effectually aided by the earnest prayers and generous confidence of the churches."

4th. Moved by the Rev. J. Howe and seconded by the Rev. W. Norton—"That the thanks of the meeting be presented to Br. Dickerson for presiding on the present occasion, and to the deacons and friends at Little Alie-street for the use of their chapel."

The following reports have been kindly furnished by a correspondent:—

The Baptist Evangelical Society elected the new committee for the ensuing year from brethren residing in Yorkshire and Lancashire, a change which seems likely to be beneficial to the management of the society.

The annual public meeting was held at Little Alie-street, the pastor, Mr Dickerson, in the chair. The success which has attended its two admirable missionaries, Mr. Forster and Mr. Geissler, was dwelt on with great thankfulness. The need of ministers at home, who are faithful to the divine doctrines and constitution of Christ's kingdom, was spoken of as a need of the most urgent kind, and one which must be attended to in order to prevent the ruin of some and the estrangement of other churches faithful to God's Word and will. Among the ministers present were brethren Pells, Young, Wassell, Stock, Anderson, Wall, Howe, Frith, and Winfield.

The CHAIRMAN spoke warmly in favour of the society.

Mr. FRITH, of Borough Green, Kent, moved the first resolution. It referred to the society's missionaries. He said, "We are commanded to preach the gospel to every creature. Paul, when he came to Athens, said, 'God now commandeth all men everywhere to repent.' I trust that a missionary spirit will be more fostered. The missionaries of this society are men of an apostolic spirit. They count not their lives dear to them. Some persons seem to fear lest there should be too many saved. There will be just as many in heaven as Christ has redeemed and the Holy Spirit shall bring to God; but it has pleased God, by the foolishness of preaching, to save those who believe, and Paul said, 'Woe is me, if I preach not the gospel.' Our object is to send forth men called by God, to proclaim the everlasting gospel, that those may be saved whom he has predestined to eternal life."

Mr. HOWE, of Waterbarn, near Manchester, who, with Mr. Parker, of Farsley, near Leeds, are the new secretaries of the society, said, "I believe that this society is based on Scriptural principles. The weakest man, who has Christ with him, is always in a majority. I feel encouraged by such declarations as these, 'I will work, and who shall hinder'—'All that the Father giveth me, shall come to me'—'Thou hast given Him power over all flesh, that he should give eternal life to as many as thou hast given him.' There will not be one vacant seat in heaven. But while we know that such is the Father's pleasure, we have the express command to preach the gospel. Brother Geissler's labours in Saxony Proper, and in the provinces of Saxony, are truly apostolic. He was in danger of three years' imprisonment if taken while in Saxony, but he went and formed a church there; and so great was the joy of its members on that occasion, that they would not have minded if the police had come and taken them. If liberty of conscience could be enjoyed in no other way, they seem willing to go through all the prisons of Saxony that it might by such means be established."

The Chairman said that he thought Mr. Geissler occupied the most honourable position among all the ministers of the present day with whom he was acquainted.

Mr. Wassell, of Bath, said, in reference to the rising ministry, "I can but think that there is a controversy between Christ and his churches. The number of Strict Baptist ministers is very small. Erring brethren are not ashamed of their *departure* from the truth, and I wish that we were not ashamed of our *adherence* to it. I had thought that a Baptist minister *was* a Baptist minister, and that a Baptist church *was* a Baptist church; but I have found that they are not so always. If any one has a right to tamper with baptism, he has also a right to tamper with preaching; for they depend on the same authority, and are part of the same law. Is it the minister or the church which is called 'the pillar and ground of the truth'? It is the church which holds this responsible position. I believe that the fault is in great measure that of the churches. If they confer with flesh and blood in the affairs of Christ's kingdom, nothing will be left but vain jangling. Perhaps a minister comes to preach 'with a view.' The church ought to act 'with a view' too. It ought to find its way to the throne of Him who said, 'Pray ye the Lord of the harvest, that he will send forth labourers into his harvest.' If the churches go to God, they will receive from Him ministers who will have his fear in their hearts, and who will teach his truth. But churches sometimes fall in love with a man because they like the curl of his hair, or the knob of his walking-stick, or something else, which is abominable. I know not whether we may not have still more trying times, but, if so, the foundation of God standeth sure. Supposing, however, that God answered a church's prayers; is this society to be considered as a mere meddler with what does not belong to it? It is not. Its part is Scriptural and helpful. If it sees men who have both grace and ministerial gifts, it takes them by the hand. It does not stand between them and their Master, nor between them and their consciences; but acts as a servant of the churches for the Lord's sake, and I hope that it will be helped on its way after a godly sort."

Mr. Stock, of Devonport, said, "I could name some *twenty* Strict churches which have been obliged to adopt the services of Open Communion pastors, with a distinct pledge that they shall be silent on the Open Communion question. I protest against this state of things. I think that a minister who places himself in that position is dishonouring his conscience, and that if I were an Open Communion Baptist, I should not like to do it. I should feel it a duty before God to show my people what I deemed the better way. We know how this pledging generally ends. The minister at length gets the people to forego their requirement, and the church is opened. The Strict churches are going rapidly, one after another. Many of them are small, and have little influence. I am alone in the West of England. We are in no association. We cannot be. In the days of Isaiah Birt and Dr. Steadman there was scarcely such a thing as an Open church there; now there is scarcely a Strict one. At their association meetings, members of the Established Church, and of every denomination, are pressed, by public notice, to come to the Lord's supper. In Cornwall it is precisely the same. There is *not one* Strict Baptist Church in the whole county. At their association meetings they observe the Lord's supper in the same way. And this movement is going on throughout the kingdom. As to their *charity*, I will state one fact. We laid out £400 to alter our chapel in Morice-square. I sent a circular to a member of an Open Communion Church at Plymouth, one of the best of men. He refused to give one farthing, and said, 'I never give to a Strict Baptist Church.' Mr. Horton, pastor of the church which seceded from us, and which practises Open Communion at the *Lord's table*, told me that that gentleman would not give a penny even to him, because they are not Open in *membership*. It is time therefore that we stood on our own defence. No one is more opposed than I am to a man-made ministry. If, as a matter of course, when the son of a deacon or leading member joins the church, he is sent to college to be a minister, spiritual power will soon be gone. It is the fault of the churches that they do not send us more young men of the right kind, and more friends. I would recommend the committee, if God sends them the right men, to accept them, even if it should seem rash. Let them get to work. Depend upon it that we shall get the money. The longer I live, the more attached I am to the old-fashioned truth of our fathers. Cleaving to this, we may yet have a great revival of spiritual power among us. I believe in Divine sovereignty. I am told that Dr. Carey, during the latter part of his life, seldom entered the pulpit at Serampore without referring to it. My own opinions on the point are very strong." Mr. Stock referred to the proneness of some Strict Baptists to divide. Could not this society, he asked, have done whatever the Strict Communion Baptist Society, formed last year, proposes to do! At all events, *this* society was not going to be burked.

Mr. Pells and Mr. Woodard moved a resolution respecting the "Primitive Church Magazine," the editorship of which had been resigned by Mr. Stokes, of Manchester, and had been transferred to Mr. Howe, of Stacksteads, near Manchester, and to Mr. Parker, of Farsley, near Leeds. The best wishes and kindliest feelings were expressed towards the new editors.

The Doxology was sung, and the Chairman dismissed the meeting.

BAPTIST TRACT SOCIETY.

The annual meeting of the Baptist Tract Society was held at Keppel-street Chapel, Russell-square, on the 27th of April. For attendance, spirit, and contributions, it was one of the best in its history, though leaving ample room for progress.

The Chairman, John Thwaites, Esq., said, "Many of us can speak, from personal experience, of the value of the preached Word. The only question which we need to ask respecting this society is, whether its tracts are consistent with the truth and ordinances of the gospel. If we are satisfied that they are, it deserves our support. Why are the Strict Baptists so cold and supine? Surely we should promote that which we believe to be right, with as much zeal as they display who are promoting error. Our meeting to-night is most unsatisfactory. I hope that in this respect we shall improve, and that God's Word will be so handled to-night that we shall be urged by it to do well. I have confidence that nothing will issue from this society which will be contrary to the truth of God, or the ordinances of his house."

Mr. John T. Briscoe, the Secretary, read the report. Last year there was a debt of £30 due to the treasurer. This year the debt was not quite £7. The report mentioned a remarkable case of blessing through the distribution of tracts at Keppel-street.

Mr. J. Stock, of Devonport, said, "I think that a great crisis is not far off. I am as convinced that Strict Communion is in the New Testament, as that the great doctrine of justification is there. I see little of the promised fruits of Free Communion. It seems to be making many persons unfaithful to the truth. It has not yet brought great success. The returns this year of the Baptist Union show an average increase of only *one member and a fraction* in each church. I contrast this with the state of things in the United States. With a few exceptions all the churches there are Strict. In Wales how different the results; yet the churches there are nearly all Strict. In Germany, Denmark, and Sweden, the churches are Strict; and I think that we have not had in modern days a more interesting chapter of history than that of the German Mission. I have great pleasure in introducing a much-beloved American brother, Dr. Eaton, President of Madison University, New York. He will say a few words to encourage us to adhere to our principles. He is a fast friend of the slave.

Mr. S. Collins, of Grandesburgh, Suffolk, said, "I am pleased to meet the friends here to-night, and especially to see you, sir, presiding over this meeting. Members of the Church of England, Congregationalists, and Wesleyans, seem all to dislike the ordinance of baptism. They are strict themselves, and cannot consistently object to our Strict Communion. Mr. Bevan, the banker, said to me one day. 'You are such a set of bigots.' I said, 'I think, sir, that you belong to the Congregational body, and that you too are strict. Mr. Dewhirst refused to receive a person a little while ago because, according to your views, he was not baptised.' My opinion is that we shall have to bear the testing of our principles. Roman Catholicism is doing wonders. They find plenty of money, and are at work in all directions. We have not fulfilled our obligations. We can all of us do a great deal better. God will put his own hand to his own truth. The poverty of this society is not because the Baptist denomination is so poor. I visited some friends, for another purpose, who said they were all poor. I said, 'I mean to have £50 out of you to-night.' We got £80, and they all acknowledged that they felt the better for it. The fuller we can fill our tracts with Christ, the better. Let not the committee be afraid lest Baptism and Communion should be made too prominent. If they go down in esteem for a time, they will come up again. Keppel-street has done well in the circulation of tracts. What an honour it is to be permitted to serve Christ. If he said that I should not be allowed to do anything more for him, it would break my heart. £16 will not be too much for the collection to-night."

DR. EATON, President of Madison University, New York, said, "I do not regret having come here to-night, though it was at much sacrifice of feeling, for I had proposed to go and hear an eloquent sermon. My coming is a matter of principle; and I claim no particular merit for doing what I ought to do. I am a Baptist, and a Close Communion Baptist, on principle; and I will give you some reminiscences of how I became a Baptist. I remember the wormwood and the gall. I was converted in connection with meetings held by Pædobaptists. No Baptist took part in the services. It seemed very plain to me that infant sprinkling was not countenanced by Scripture. The Baptists were called 'bigots,' and chiefly because of their Close Communion. My Pædobaptist friends said that, with my candid mind, they were sure that, on examination, I should come out all right. After reading one pamphlet, I made up my mind to go to the Presbyterian Church, and join it. But I asked myself, How have I been led to this resolution? by the teaching of God's Word, or the Christian spirit diffused through this treatise on Infant Baptism? I felt that I had not been led to it by Scriptural or logical reasons, but by mere *feeling;* and so I resumed my enquiry into the whole subject. The result was that, before the week was ended, I resolved to postpone action; and it took me a whole year to pursue my way, struggling against the convictions produced by God's Word, before I was enabled to rest satisfied on the question of duty. But then there was another difficulty—that of Close Communion. This was an exceedingly great trial. There was no Baptist Church within ten miles. I asked for an Open Communion Baptist Church; but there was no such church at all, and I had to make up my mind to stay out of every church, or join a Close Communion Baptist Church. Oh! how I should have rushed into an Open Communion Church if there had been one. I went to the little Baptist Church, and told them that on the subject of Close Communion I was not clear; that I had read Robert Hall, and came to them as one who stood upon his ground; that I was in sentiment an Open Communionist; but that of course I must conform to their practice while I was with them. They decided that if I would be orderly in practice, and would not press too strongly my sentiments, they would receive me. But I felt that I must study this subject. I read a work on it, published some time ago in this country. It was by S. G. Fuller, and I am astonished that, having such a work, there should be so many Free Communion Baptists in this country. I became a Strict Baptist. Let me say what is the position of Baptist Churches in my own country. I represent to-night *one million* of Regular Baptists, all practising Close Communion. Some denominations among us preach Immersion, which are not in connection with the Regular Baptists. The Free-will Baptists practise Open Communion. So do also the Campbellites, but they are not in connection with the Regular Baptists. Of this million, about half a million are in the Northern, and half a million in the Southern States. We feel that we must uphold Strict Communion to maintain the consistency of our churches, and recognise nothing but the immersion of believers as baptism. All denominations are strict in America. The Baptists have to bear the same reproach there as you have here. None of the *churches* there take Robert Hall's ground, though some *individuals* do. Now, if we received them to communion, should we not recognise their baptism as real baptism? I am told that here a minister is restrained from uttering freely the truth of God on the subject of baptism. We are not *sectarian*. I believe that we are less so than any other denomination in the country. I am out and out in my *anti-slavery* principles. I believe that slavery is the most unmitigated curse that has afflicted humanity, and that it is the sole cause of this terrible war."

The collection was then made. It was upwards of £9, including £3 3s. from the chairman.

Mr. Norton, Mr. Dickerson, Mr. Woodard, and Mr. Pells, briefly addressed the meeting.

The CHAIRMAN, in conclusion, said, "I am what the world calls a 'bigot.' I believe that I am right in what I hold, and that every one is wrong who differs from me. All who have deep convictions must feel the same. I trust that so-called 'bigots,' of the right sort, will be multiplied."

Nothing breeds a greater strangeness between the soul and God, than the restraining of prayer before him.

OPENING SERVICES.

GOSPEL OAK FIELDS BAPTIST CHURCH.

THE services of this church, hitherto held in the temporary chapel, Malden-road, Kentish Town, were transferred on Lord's Day, April 17th, to the newly-erected Albert Hall, Winchester-street. The Rev. W. Trotman, of Blackmore, Essex, preached morning and evening, and the Rev. J. Pells, of Soho Chapel, in the afternoon.

On the following Tuesday evening, a public meeting was held to celebrate the transfer of the services to the present very commodious hall. Tea and coffee were provided in the school-room over the hall, which was tastefully decorated with flowers and banners.

The meeting was opened with the hymn "Kindred in Christ," &c. Mr. Dowdall then read the 72nd Psalm, and offered prayer, after which Mr. Wilkin, who presided, gave a brief account of the rise and progress of the cause, and called upon Mr. Cotes, the superintendent of the Sunday school, to read the report of that institution.

The Rev. Dr. PRICE, of Aberdare, then moved the first resolution to the effect "That this meeting, believing that the gospel of Jesus Christ, under the guidance of the Holy Spirit, is the only effectual means of moral elevation as well as spiritual regeneration, rejoices in the appropriation of Albert Hall to the purposes of divine worship on Lord's Days."

Dr. PRICE, in a very animated speech, expressed his pleasure at the opportunity afforded him of showing his interest in the spread, in the metropolis, of the doctrines and order of the New Testament Churches, and dwelt on the fact that all the Baptist Churches in Wales, numbering some 60,000 members, were with very few exceptions Strict Communion Churches, and that the opposite practice so prevalent in England, was scarcely even known of in the principality.

The Rev. E. PARKER, of Farsley, introduced his very excellent speech by a quaint anecdote illustrative of the sentiments of the resolution, to the effect that the world was upside-down and wanted setting right—and that Christians with the Bible in their hands, were the men to do it.